BCORD'S

BREVIARIE

OF

HEALTH

1598

916 (2)

This work was first published 1546 — P 123.

"There was an Edition of this Book published 1557."

"Borde was born at Pevensey, in Sussex, and brought up at Oxford; but before he took a degree there, he entered himself a brother of the Carthusian Order; of which growing tired, and having a rambling head and inconstant mind, he travelled through and round about Christendom, and out of Christendom. On his return he settled at Winchester, where he practised with success. In 1541 or 42 he was at Montpelier, and probably took his Doctors degree there, for he was soon after incorporated in the same degree at Oxford. He died April 1549"

Beloe's Anecdotes of Literature Vol 1st. P 192

Wood Ath Oxon Vol 1 P 74 says that Borde was esteemed a noted Poet, a witty and ingenious person, and an excellent Physician of his time.

Andrew Boorde is no less than the founder of that dignified Class of the Medical fraternity better known by the name of Merry Andrews

Paris Pharmacologia Sixth Edit Vol 1st P 60 note.

The Latinized form of his name was "Andreas Perforatus".

He was born at Pevensey in Sussex, and died in the fleet Prison in 1549. A memoir of this eccentric character is to be found in "Hay's History of Chichester".

Christmas List. 1895. RARE BLACK LETTER WORK. Charles Lowe, Birmingham.

BORDE'S (Andrew) Breviary of Health for all manner of Sycknesses and Diseases which may be in Man or Woman, with the Second Book, named the Extravagantes. BOTH PARTS COMPLETE, *titles printed within woodcut borders*, **Black Letter**, *with portrait after* HOLBEIN *inserted*. FINE COPY OF A VERY EARLY EDITION. *Powell*, 1557.—LANFRANC (M.) A Most Excellent and Learned Work of Chirurgerie, called Chirurgia Parua Lanfranci, with a Table, as well as the names of Diseases and Simples with their Virtues, as also all other termes of the arts opened Very profitable for the better understanding of the same or other like works. By JOHN HALLE. **Black Letter**, *2 quaint wood-block Portraits (two leaves*, pp. 91-94) *are wanting)*. The four parts complete, 1565. Two works bound in 1 vol, sm. 4to, *half calf*, VERY FINE LARGE COPIES, EXCESSIVELY RARE, £4 10s (Z 2) 1557-65

1009 **Boord's (Andrew) Breviarie** of Health: wherin doth folow Remedies for all maner of sicknesses and diseases the which may be in Man or Woman. Expressing the obscure termes of Greeke, Araby, Latin, Barbary, and English, concerning Phisick and Chirurgerie; 4to. hf.-bd. calf, [redacted] *Lond. Thomas Este*, 1598

1010 **Borde's (And.) the Boke** of the Introduction of Knowledge, the which doth teach a man to speake part of all maner of Languages, &c. &c.; 4to. facsimile reprint of Copland's edition (*only* 120 *copies printed*), 9s. 1814

James Bohn's Catalogue, 8vo.

206 **Boord** (A.) The Breviarie of Health, wherein doth follow Remedies for all manner of Sicknesse and Diseases, sm. 4to, **black letter** (stained), half calf, 30s 1593

John Finch, M.D.

THE BREVIARIE OF health: vvherin doth FOLOW, REMEDIES, FOR all maner of ſickneſſes & diſeaſes the which may be in Man or woman. Expreſsing the obſcure termes of Greeke, Araby, Latin, Barbary, and Engliſh, concerning Phiſick and Chirurgerie.

¶ Compiled by Andrew Boord, Doctor of Phiſicke: an Engliſh-man.

Now newly corrected and amended, with ſome approued medicines that neuer were in Print before this impreſsion, & are aptly placed in their proper Chapters, by men ſkilfulll in Phiſicke and Chirurgerie.

¶ IMPRINTED AT LONDON by Thomas Eſte. 1598.

A PROLOGVE to Phiſitions.

EGregious doctours and maiſters of the Eximious and Archane Science of phiſick, of your Vrbanitie Exaſperate not your ſelues againſt mee, for making of this little volume of phiſicke. Conſidering that my pretence is for an vtilitie and a common wealth. And this not onelie, but alſo I doe it (for no deriment) but for a preferment of your laudable ſcience, that euery man ſhould eſteeme, repute, and regard the excellent faculltie. And alſo you to be extolled and highlie to bee preferred, that hath, and doth ſtudie, practiſe, and labour, this ſayde Archane Science, to the which none ingrcious perſons can nor ſhall attaine to the knowledge: yet this notwithſtanding, fooles & incipient perſons, yea and manye that doth thinke themſelues wiſe (the which in this facultie be fooles in deed) will enterpriſe to ſmatter and to meddle to miniſter medicines, and can not tell how, when, and at what time the medicine ſhould bee miniſtred, but who is bolder then blind Bayerd, for a Lady, a gentilewoman, a blind prieſt, a fie on ſuch a one now a dayes will practiſe either by a blind booke, either elſe that they haue beene in the companie of ſome doctour of Phiſicke, or elſe hauing an Author of Phiſicke, or Authors, and will miniſter after them, and can not tell what the auctour ment in his miniſtration. The Philoſopher ſayeth, when the Philoſopher doth make an end, the Phiſition doth beegin, where ſhall he or ſhe begin that can but write & reade, and doth vnderſtand little learning or none. O Lord what a great detriment is this to the noble Science of Phiſicke, that ignorauut perſons will enterpriſe to meddle with the mi-

miſtration of phiſick, that Galen, Prince of Phiſitions in his Terapenticke doth reprehend & diſproue, ſaying. If Phiſitions had nothing to doe with Aſtronomy, Geomatry, Logicke, & other ſciences, Coblers, Curriars of lether, Carpenters and Smithes, & al ſuch maner of people would leaue their craftes, and be Phiſitions, as it appeareth now a daies that many coblers bee, fie on ſuch ones, whereupon Galen reprehended Teſſalus for his ignorance: for Teſſalus ſmattered and medled with phiſicke, and yet he knew not what he did, as many doth now a dayes, the which I may accompt Teſſalus fooliſh diſciples. Auenzoar ſayeth, euery Phiſition ought to know firſt learning, & then practiſe, that is to ſay, firſt to haue Grammer to vnderſtand what he doth read in Latin. Then to haue Logick to diſcuſſe or diffine by argumentation the truth from the falſhoode, and ſo econuerſo. And then to haue a rethorick or an eloquent tongue, the which ſhould bee placable to the hearers of his words. And alſo to haue Geomatry, to ponder and waie the dregs or portions the which ought to bee miniſtred. Arithmetick is neceſſarie to bee had concerning numeration: but aboue all things next to Grammer, a Phiſition muſt haue ſurely his Aſtronimy, to know, how, when, and at what time euerye medicine ought to bee miniſtred, and then finally to know naturall philoſophy, the which conſiſteth in the knowledge of naturall things. And all theſe things had, then is a man apt to ſtudie Phiſick by ſpeculation. And ſpeculation obtained, then boldlie a man may practiſe phiſick. And whoſoeuer hee or ſhee be that will practiſe phiſicke in miniſtring medicines, not hauing theſe aforeſaid ſciences, ſhall kill many more then he ſhall ſaue, for & any ſuch blinde Phiſition helpe or heale on perſon, the perſon ſo healed is healed more by chance then by any cunning, euen like as the blind man doth caſt his ſtaffe, peraduenture he hit the thing that he doth caſt at, peraduenture not hit it, wherefore I doe aduertiſe euerye man and woman, of what degree or eſtate ſoeuer they be, lacking the ſpeculation of phiſick, to beware to miniſter mediciens although they take nothing for their labour, nor for the medicines, for if they haue not a doctours

learning

learning and also knowing their simples how they shall compound them,and what operation they be of, and how, and whan,& at what time they should bee ministred, such ignorant persons may doe great harme,although they doe thinke no euill, and let them think and make the best they can, yet for their presumption they shall offend both God and man. There bee some blind phisitions that will excuse themselues saying,that they doe follow their booke or bookes, nay,nay it is not so, for they doe follow their fooliſh presumptuous minde,for if doctours of Phisicke should at al times follow their bookes, they should doe more harme then good. And some blind phisitions will say,I was taught of such a doctor to practise this thing and that thing, such practising doth kill manie men that might liue many yeeres. Wherfore to conclude,I aduertise all marcious phisitions to beware hereafter in the ministration of interiall medicines, for they doe not onely offend god and their neighbour, but also they offend the Kings actes and lawes,the which willeth and commaundeth with great penaltie that no man should enterprise to medle with Phisicke,but they which be learned and admitted,as it doth appeere more largelier in the Introductiõ of knowledge: desiring all manner of Phisitions to be contented and to practise them with this my writing,for in this matter I haue now discharged my conscience in shewing the truth as God knoweth,who send all manner of Phisitions a true knowledge in phisicke,that they the which be sick and diseased,may haue a remedie.

The Preface.

A propheme to Chirurgions.

CHirurgerie is a laudable science & worthie to be eſtæmed & regarded for the great vtilitie of it, for it is a science vrgent, nædfull, and necessary for the preseruation of mans life, wherfore maſters of chirurgerie, ought to bæ expert in their facultie, hauing good wittes and memorie, euermore to bæ diligent and attendable about their cures, and to bæ of a good iudgement in the knowledge of the diſeaſe, and to miniſter ſuch ſalues & medicines as is according to the infirmity, ſickneſſe, or ſore.

Alſo they muſt haue a good eye and a ſtedfaſt hand, for chirurgerie taketh the name of two wordes of Græke, of Chier, which is an hand, and of Ergaſomei, which is operation, which is to ſay, operation or working with the hand, for Chirurgerie conſiſteth in working medicines and other neceſſarie things concerning the ſcience with the hand. Alſo Chierurgions ought to bæ wiſe, gentill, ſober, circumſpect and learned, and not dronken, and to promiſe no more then they be able to perfourme with gods helpe, and not to be boiſterous about his pacients, but louingly to comfort them.

Alſo euerie Chierurgion ought to know the complexion of his pacient, and to conſider the age, the weakeneſſe, and ſtrength, and diligently to conſider if the ſickneſs, ſore, or impediment, be perticuler by himſelfe: or elſe ỹ it haue any other infirmitie concurrant with it: or els that the ſickneſs, in the exteriall partes haue any fæding from ỹ interiall partes, and that they bæ circumſpect in inciſions & Scarifications and Flebothomy, and ſure in Anothomy, and in no wiſe to let blood in any perticular place, there where the ſigne hath any dominion.

Furthermore Chierurgions muſt be circumſpect in ſerching græne wounds that be feſtered and fiſtiled, and that

they

they clense and scoure the wounds from all corruption, and that they heale not the wounds to quicklye, making the wound whole aboue, and false vnderneth. And in any wise let them bee sure in searching of the dæpnes of wounds and fistules, and accoyding to the dæpnes to make the tentes. Moreouer Chirurgions must know the opositiõ and the coniunction of the Mone, and in what signe the Mone is in euery day, and to know what signes bee attractiue, what signes bee receiptiue, what signes bee expulciue, and what signes bee digestiue. Also they must know the operacion of all manner of breades, of drinckes, and of meates. And to haue euer in a redines their instruments & their salues, and their oyntments, and in perillous cases one Chirurgion ought to consult with an other, & to haue the counsell of a doctour of phisick, for ther is no man can be to sure to help a man, as god knoweth, who kæpe vs all. Amen

A Preamble to sicke men, and to those that bee wounded.

I Doe aduertise euery sicke man, & all other men the which haue any infirmitie, sicknes, or impediment, aboue all thinges to pacifie himselfe, or to arme himselfe with patience, and to fixe his heart and minde in Christs death and passion, and to call to his remembrance, what paine, what aduersitie, what penurie, and pouertie Christ did suffer for vs. And he ỹ can thus pacifie himselfe, and fæle his owne paine in Christes passion, shall mittigate his paines & anguish, bee it neuer so great. And therfore let euery sicke person stick as fast to Christ in his paynes and sicknes, as Christ did sticke fast to the Crosse for our sinnes & redemption. And than if the patient will haue any counsell in phisicke: first let him call to him his spirituall phisition, which is his ghostlie father, and let him make his conscience cleane, & that he be in perfect loue & charity, & if he haue done any wrong let him make restitution

if hée can,and if he be in debt,let him loke to it,& make a formall will or testament,setting euery thing in a dew order for the wealth of his soule,wise men bée sure of their testaments making many yéres before they die,and doth renew it once a yære as they increase or decrease in goods or substance.All these aforsaide thinges ghostly and godly prouided for the soule, then let the patient prouide for his body,and take counsell of some expert phisition,how and in what wise the body may bæ recouered of his infirmitie,& than to commit his body to the industry of his phisition, and at all times ready to follow the will,minde,and counsell of his phisition,for whosoeuer wil doe ỹ contrary,Saint Augustine saith.Seipsum in terimit qui precepta medici obseruare non vult, that is to say, Hée doth kill himselfe that doth not obserue the commandement of his phisition.

After all this, marke this matter well,that if there bée anye Phisition or Chirurgion, which is with anye sicke man, woman or childe, let no man disquiet them that bée in the house,nor tell them what they should doe, let euerie person be tendable about them,and doe as they shall commaund them.

And let euerie man in the house please and serue the phisition or Chirurgion honestly, and let them lack nothing, to the end,that they may be the more diligent to doe the thing that they goe about: which is to recouer the sicke person,for and if the Phisition or the Chirurgion be checked,and not gently intreted,and haue no more then they do command,it will discourage them so much,that they will haue no ioy nor pleasure to doe their cure.I had rather not to meddle with Phisitions and chirurgions, then to haue them,if I should displese them:for if they be displesed,ther is neither Lord nor Ladye,nor no other person can haue any seruice or pleasure of them,for this matter loke further in the Introduction of knowledge,and there shall yon sæ what is good both for the Soule and body in God.

Amen.

THE

THE PREFACE TO the Readers of this booke.



Entle Readers, I haue taken ſome paine in making this booke, to dóe ſicke men pleaſure, and whole men profit, that ſicke men may recuperate their health, & whole men may preſerue themſelues from ſickneſſe, (with Gods help) as well in phiſicke as in chirurgerie. But for as much, as old auncient and autentike autours or doctours of Phiſicke, in their bookes, doth write many obſcure termes, giueing alſo to many and diuers infirmities, darke and hard names, difficile to vnderſtand, ſome and moſt of all beeing Greeke wordes, ſome and few being Araby words, ſome beeing Latin words, and ſome beeing barbarous wordes. Therefore I haue tranſlated all ſuch obſcure words & names into Engliſh, that euery man openly and apartly may vnderſtand them.

Furthermore all the aforeſayde names of the ſaide infirmities bee ſet together in order, according to the letters of the Alphabete, or the A.B.C. So that as many names as doeth beegin with A. bee ſet together and ſo foorth, all other letters as they bee in order. Alſo there is no ſicknes in man or woman, the which may bee from the crowne of the head to the ſoole of the foote, but you ſhall finde it in this booke, aſwell the ſickneſſe the which doth pertayne to chirurgerie as to phiſicke, and what the ſickneſſe is, and how it doeth come, and medicines for the ſelfe ſame. And for as much as euerie man now a daies, is deſirous to reede briefe and compendious matters. I therefore in this matter pretend to ſatiſfie mens mindes as much as I can, naming this booke according to the matter, which is. The breuairie of health: & wher that I am very briefe in ſhewing briefe medicines for one ſickneſſe. I doe it for two cauſes, the firſt cauſe is, that the Archane ſcience of Phiſicke

ſhould

ſhould not bee manyfeſt and open , for then the eximious ſciences ſhoulde fall into great detrement, and doctours the which hath ſtudyed the facultie ſhould not bee regarded ſo well as they are. Secondarylie if I ſhould write all my mynde , euerie bongler would practiſe Phiſicke vppon my booke,wherefore I doe omit and leaue out many thinges relinquiſhing that I haue omitted to doctours of high iudgement , of whom I ſhall bee ſhent for part of theſe thinges that I haue written in this booke: how bee it in this matter I doe ſet God beefore myne eyes and Charitie, conſidering that I doe write this booke for a common welth , as God knoweth my pretence,not onely in making this booke, but all other bookes that I haue made,that I did neuer looke for no reward,neyther of Lord,nor of Printer,nor of no man liuing, nor I had neuer no reward,nor I will neuer haue none as long as I doe liue,God helping mee,whoſe perpetuall and fatherly bleſsing lyght on vs all.

The apendex to all the premiſſes that followveth.

LOrds,Ladies, and gentle men, learned and vnlearned,of what eſtate or degrée ſo euer you bée of, thinck not that no man can bée holpen by no manner of medicines, if ſo bée God dwe ſend the ſickneſſe, for hée hath put a tyme to euerie man,ouer the which time no man by art nor ſcience cannot prolong the tyme : for the number of the months & dayes of mans life god knoweth. But this aforeſayd tyme theſe monthes and daies,a man may ſhorten or a breuiate many wayes concerning that

that God hath giuen man in this lyfe frée will, the which of his righteousnesse as long as wée dwe liue, hée cannot take it away frõ vs. Now we hauing this frée will, diuers times wée dwe not occupy it to the wil of god as it appéreth both for soule and body, wée dwe kill our soules as much as doth lye in vs, when that wée dwe breake any of his commandements, or dwe sin deadly, for that matter hée hath prouided a spiritual medicine, which is repentance & amendement of lyfe. Also wée dwe kill our bodies as much as lyeth is vs (except that a man dwe kill himself wilfully) as many dayly doth) contrary to gods will) as well ỹ one as the other, when a man doth abreuiate his lyfe by surfeting, by dronkennesse, by pensifulnesse, by thought and care, by taking the pockes with women, and leprousnesse, and many other infectious sicknesses, béeside robbing, fighting, killing, and many other mischances, which is not Gods will that such thinges should bee done, but God knowing at the béeginning of the creation of ỹ world, that man would bee prone many waies to abreuiate his lyfe, made them prouision that man might bée holpen, by his grace, and then the vertue the which he did giue to herbs, Wéedes, Trées, Rotes, Fruites, and stones. The property and vertue of the which, few men or none doth know them, except Doctors of Phisicke, and such as dwe labour to haue the knowledge of theyr operations.

And this knowledge notwithstanding let no man think that there is no phisicion nor chirurgion can make a man sodenly whole of his infermitie, as Christ and his disciples and many other Saints dyd, for they must haue leasure, time and space as their liuing and practise is, for sick men, and women, bée like a péece of rusty harnis, the which cannot be made bright at the first scouring, but let a man continew in rubbing and scouring, and than the harnis will bee bright, so in lyke manner a sick man cannot bee made whole of his malady or sickneesse the first day, but he must continue with his medicines.

But

But hære let euery man that is ſicke, beware of blind phiſitions and chirurgions the which be ignozant and can not tell what things doth pertaine to their ſcience, & therfoze let all men bæware of vacabounds & runnagates that will ſmatter with phiſick, foz by ſuch perſons many ſicke men haue bæne deceiued, the moze pitie, God knoweth, who helpe vs all now and euer.

Amen.

¶ The first Chapiter doth treate vpon abstinence.

ABstinencia is the Latin word. In Gréke it is named Apochi. In English it is named abstinence, or fasting, or forbearing of meates and drinkes. Abstinence.

There bée many maner of fastings. The first fasting is not to eate either meate or drink. And this fasting ought to be vsed after repleation, or surfeting for a time. The second abstinence is to eate one meale a day, or else twise a day, and this is not properly Abstinence, but it may be called Temperance. The third abstinence is inuoluntary, for many men would eate meate if they had it, & therfore nolens volens, they do absteine. The fourth abstinence, is whē a man for deuociō, or by cōmandement of the church doth absteine from flesh, kéeping one meale a day, which is laudable. Yow bée it to be long fasting, or fasting to much, it dryeth and macerateth the body, it maketh the colour salow, it doth ingender melancoly humours, and it doth hurt the sight, & it clarifieth ẏ body. This notwithstanding, abstinence is the most perfectest medicine that can bée after repletion or surfet. And then if it be moderate, it doth consume superfluities, & in consuming thē, it doth clarify the humour & so cōsequently it maketh ẏ body faire coloured, & not onely kéepeth out sickneſſe, but also wher sicknes is entered nothing more helpeth, vsed at the beginning of the sicknes: wherfore abstinence moderately vsed, is of a high efficacitie for the safety of mans body. And ther is not so great a detriment to mans body, as is repletiō or surfeting.

And whosoeuer bée bée that vseth not temperance in eating & drincking liueth a beastly life. And man hauing wit and reason to gouerne himselfe, should kéepe a due order in eating and drincking, for sauegard of his soule & body.

The 2. chapiter doth shew of the abhoring of a mans stomack against meate or drink.

Abhomi-

Abhorring of a mans meate.

ABhominacio ſtomachi, or elſe faſtidium ſtomachi, bée the Latin words. In English it is named the abhorring of the ſtomack, for many men and women being ſick or diſeaſed, theyr ſtomaks doth abhor the ſight of meate, or the ſauer of meates and drinkes.

The cauſe of this impediment.

This impediment doth come of debilitie of the ſtomak and weaneſſe of ẏ brayne. And diuers tymes it doth come by corrupt humors, the which be in the ſtomak. And other whyle it doth come by repletion, and otherwhile by ouer much & wilfull faſting, but as for faſting, that rule now a daies nēde nōt to be ſpoken of, for faſting, prayer, & almes dēdes of charitie, bée baniſhed out of all regions and prouinces, and they bée knocking at Paradiſe gates to goe in, wēping and wayling for the Temporaltie and ſpiritualtie, the which hath exiled them.

A remedy for them the which doth abhor their meate thorough debilitie and ſickneſſe.

¶ Whoſoeuer bée or thée bée, the which doth abhorre any meates or drinkes, let them vſe to eate the confection, de aromatibus, the confection of ẏloaloes, and all oderiferous and redolent ſauours doth comfort the ſtomack, the heart and the braine, for this matter loke in the Chapter of the ſtomack, or ſtomachus.

The 3 Chapter doth ſhew of Abhorſion, which is when a woman is deliuered of hir childe beefore hir time.

Abhorſion

ABhorſus or Abhortus bée the latin words. In English it is named Abhorſion. And that is when a woman is deliuered of hir childe bēfore hir time. Or elſe Abhorſion is alſo when a childe is cut out of the mothers bellie.

The cauſe of Abhorſion.

Abhorſion doth come many wayes. Firſt it may come by ventoſitie & lubricitie of humours in the matrix. Or it may

may come by a great frare or by extreame thought, or by extreame sickneſſe, or death, it commeth also by a stripe or a stroke, or a fall. Also it may come by recepts of medicines, or by extreame purgacions, pocions, and other laxatiue drinkes, of the which I dare not to speake of at this time, least any light woman shuld haue knowledge by the which wilfull abhorsion may come of the multitudeneſſe of the flowers of a woman.

A remedy for Abhorsion.

I dwe aduertiſe euery good woman to bée ware of all manner of things aboue reherſed. And to bée ware what medicines they dw take: except it bée of and by the coũcell of expert doctours of Phiſicke.

If it dw come of the lubricitie of humours in the matrix, vſe Peralogodian.

If it come of the multitudenes of the flowers, take of the iuice of saint Iohns wort, & of the iuice of plantein, of either like portion, & drink it w̃ red wine & wine elegãt. ix. daies. If it come of ventoſity. Take of Anis ſeeds, of Fenel ſeeds, of zeduall, of each the weight of xii. d. of Comin ſeeds the weight of iii. d. of Dzganũ, of Calamintes, of each ỹ weight of. viii. d. make fine pouder of all this, & drinke of it with white wine, or ſtale ale. ix. daies, morning & euening. And let boyes, folißhmen, and haſty men, the which bée maryed bée ware how that they dw vſe theyr wiues when they be with childe. And let women the which bée with child bée ware of any occaſion that ſhould make Abhorſion.

For Achante, loke in the Chapter named Spina.

The 4. Chapter doth ſhew of a ſcurfe in the ſkin of the head.

A Cor, or Acoris, be the greeke words, Furfur, is ỹ latin word, Acorá is ỹ Barbarus word. In Engliſh it is named dãdruffe, or a ſkurfe in ỹ head like bran or otmel, ỹ which doth penetrate the ſkin of the head, making little holes, A skirfe.

diffe-

differing from an other infirmitie in the skin of the head, named Fauus, as it shall appere in the Chapiter of Fauus.

The cause of this infirmitie.

This infirmitie doth come thorough great humiditie & moystnesse in the head, it may come also of a melancholy humour, or of a salt humour.

A remedy.

Take the gall of a Bull, and mixe it with vineger, and anoynt the head, or else take of blanched Almons, & grinde them smal, and mixe them with white wine, and wash the head v or vi times. Or else take of Mellilote three vnces. of Fenugræk, ii. vnces, of black sope an vnce, sæth this in water or wine, and wash the head v or vi times.

For Acrochordones, looke in the Chapter of Analipsia.

For Achinodis orexis, looke in the Chapter named Canina appetencia.

For Adustio, looke in the Chapter named Combustio.

The 5 Chapter doth shew of a wylde or running skabbe.

A running skabbe.

ACria, is the Græke word, Celsus doth name it in latin Fera scabies. In English it is named a wilde or running skabbe, the which doth infest a man more in one time of the yere then in an other.

The cause of this infirmitie.

This infirmitie commeth to man, after his complexion, by superabundant humours, or by lying with infectious persons hauing the sayd infirmitie, or by ariditie or drynesse of coler or melancoly, the which doth ingender a dry skabbe, which is the worst amongst all the kindes of skabbes.

A remedie.

Take Mercury mortified with fasting spettil. iii vnces, incorporate it with the oyle of Bayes, & anoynt the body. Or else take Mercury mortified. iii. vnces, of ỳ pouder of Brimstone. ii. vnces, of the pouder of Enula campana. ii. vnces, confec

set this together with barowes greece & anoint ỹ body oft.

The 6. Chapiter doth shew of an impediment in the corner of the eye

AEgylops is the Greeke word. In English it is a superfluous flesh in the corner of ỹ eye toward ỹ nose, wherunto corrupt humours be gathered. And if this impediment doe increase, and a remedy by time not had, it will fester & fystle, the which is dãgerous to meddle with all, for it doth stand in a dangerous place. An impediment in the eye.

The cause of this impediment.

This impediment doth come thorow a reumatike humour mixt with corrupt bloud, or it may come with a stripe, or hurt done in that place.

A remedie.

First if it do come of reume or corrupt blud, purge reume and bloud, as it doth appere in the chapiters Reuma et sanguis. If it do come otherwise, be let bloud in a vaine named Mediana, and vse locall medicines, as waters to mundifie the place, and than vse salues sanative.

For Aegineta, looke in the Chapiter named Estara.

The 7. Chapiter doth shew of Vlcerations.

AGria, is the Greeke word. In Latin it is named Vlcera In English it is named Byles or botches, or such like apostumacions. A difference is betwixt, Acria and Agria: for the one is with swelling, and the other is with shabs without swelling. A byle.

The cause of this infirmitie.

This infirmitie commeth thorow grosse and rauinous fẽding, or els by corruption of bloud mixt with fleume.

A remedy.

First purge fleume and clense the bloud, as it appeareth in the Chapiters of blod & fleume. Thẽ make maturacions, and after that make incision, or else a corsiue, than abstract

with plaisters abstractiue that corrupt matter, as it appeareth in the Chapiter of Vlcus or Vlcera.

The 8. Chapiter doth shew of the greene sickenesse, or the greene launders.

The greene laundes.

AGriaca is no greek word, nor no latin word, but a terme in phisicke signifying a sickenesse named the græne sickenesse, or ỹ græne laundes, some Arabies doth vse this word.

The cause of this impediment.

This impediment commeth of corruption of bloud and debilitie of nature, and faintnesse about the hart.

A remedy.

Take Cordialles & restoratiues, and clense the bloud, as it appeareth more plainly in ỹ Chapter of Sanguis. And for this matter vse the sirup of Fumitory and the confection of Fumitory.

¶ The 9. Chapiter doth shew of the white Morphew.

he white lorphew.

ALboras, is an Araby word, and some doe name it Albaras, it is named in Latin Morphea alba. In English it is named the white of Morphew.

The cause of this infirmitie.

This infirmytie doth come by default of nutritiue vertue. And it may come by vsing to much of Venus actes in youth.

A remedy.

Take the rootes of Gencian made in fine pouder. Or take the iuice of Gencian iii. vnces. mix it with white vineger, & wash the face or place oft with it. Or els take a skarlet cloth & rub the face or place with Mandrago or leaues. And to bedward anoynt the face with oyle of the Ashe keyes. Or els take the rootes of Madder. iii. vnces, stamp it with white vyneger, and rub the face or place with it.

For Alchites, or as some say Alschites, looke in these words in the Chapiters named Astites and Hidroips.

For

For Albernalieth, loke in the Chapiter named Polipus.
For Alaxos ligmos, loke in the Chapiter named Singultus.
For Alfoach, loke in the Chapiter named Singultus.
For Alburlo, loke in the Chapiter named Argemita.

The. 10. Chapiter doth shew of a fistulus impostume in the corner of the eye.

ALgarab, is the Araby word, Auicen doth name it Algaras. In English it is an impostum in ỹ corner of the eye. Apostum in the eye.

The cause of this Apostumation.

This impostume doth come of a Rumatike humour mixt with corrupt blod, hauing a recourse to the eye.

A remedy.

Take the water of Roses, ℥ of the water of Plantaine, of ech an vnce: of Tutrie prepared a dram ℥ a halfe: of the flowres of Mirtilles, an vnce ℥ a half, of the leues of houselike or Singrene, halfe an vnce, of Champhyre a dram ℥ a halfe, of the white of Egges. iii. beat all this together in a morter, and put of the confection in the corner of the eye vpon the impostume.

For Albugo, loke in the Chapiter named Argemita.
Alcola, is a Barbaroos word, loke for it in the Chapiter of aphtis or aphtas.
And for Almusagari, loke in the Chapiter of Almusat for both the words hath one signification.
And for Albugo, loke in the Extrauagantes in the end of this boke.
For Albaras, loke in the Chaptiter named Alopecia.
Albatin is a sinew the which doth grow out of ỹ middle of the spondils, ioyning to the pillicles of the kidnes.

The 11. Chapter doth shew of the inflation of the eyes.

ALinthiser, is the Araby word. In Latin it is named Inflatio oculorum, or Tumor palpebrum. And some Inflation of the eye.

doth name it Almusagari. In English it is named a Tumore, a swelling, or an inflacion in the eyes.

The cause of this infirmitie.

This infirmity doth come of reume, or els taking of a vaperous humour contunct with reume.

A remedy.

First purge reume as it doth appere in ỹ Chapiter named Reuma. And once or twise a weke take of ỹ pilles of Cochæ And beware of drinking of wine or of other hot drinkes. And vse a good dyet, and sit not vp to late, and vse some labour or manual occupation to sweat at ỹ browes, except it be in a time of infection, or whan any vniuersal sicknes is in a country, thẽ open not ỹ pores, neither by labour nor trauell, neither by bathes, neither by stuphes nor such like. And as I doe shew my mind for this infirmitie. Aboue all other things let euery man beware of the premisses, rehersed in the time whan ỹ pestilence, or the sweating sicknes, or feuers, or agues doth reigne in a coũtrey. For the sicknesses, be infectious, & one man may infect another, as it doth appere in ỹ chapiters named Scabies, morbus Gallicus. And specially in ỹ dietary of health, wherfore I would that euery man hauing this booke, should haue the sayd dietary of health with this booke, considering that the one booke is concurrant with the other.

Blohosos is a bone in the back.

The 12. Ghapiter doth shew of the foure kindes of Leprosie, named Allopecia.

A kinde of Leprosie.

Alopecia, is the græke word. Ophiasis, both the grækes and ỹ Latins doth vse ỹ word. The barbarus word is Alopecia. The Araby word is Albaras. In English it is a sodaine falling of a mans haire of his head, & beard, hauing growing vpon the skin, vnder ỹ haire an humour lyke bran or otmel, & betwixt the finger is a white drines. it is named Alopecia, for as much as the word is deryued of

of Greeke named Alops: which is in English a Fore, for a Fore once a yeare hath that infirmitie shedding his haire, hauing also a little skurfe vnder the haire vpon the skin.

The cause of this infirmitie.

This infirmitie doth come of the heat of the stomake and of the corruptiõ of the braine, for the skin of the head will stinck thorow the vaporing of euil & corrupt humours. Also this infirmitie doth come diuers times of the default of humiditie or moist humours. And then ẏ skurfe is like otemell, but some loketh whitish, and other blackish.

A remedy.

First drinke no hot wines, nor eate dry meate, nor leperous fishes. Than shaue the head and beard, & anoynte the head with the grece of a For. Or els wash the head with ẏ iuce of Bẽtes. v. or. vi. times, or else stamp Garlike & rub the head with it, & after that wash it in vineger, do this. v. or vi. times. Or els make ashes of Garlik & temper it with hony & anoynt the head. If it do come thorow any opilacions, anoynt the head with the oyle of bitter Almons, or w̃ the oyle of wormwod, or with the oyle of Spicnard, & such like oyles. If it doe come otherwayes, the oyle of Myrtilles is good, or the oyle of Galles, or the oyle of Walnuts, or the oyle of Mayden hayre.

The 13. Chapiter doth shew of a Carbocle.

ALtois is the Araby word. In Greeke it is named Althœa. In Latin it is named Carbunculus. In English it is named a Carbocle or a botch, Carbunculus doth take his name of Carbo, which is to say in English a Cole, for a Cole being a fire is hot, and so is a Carbocle. Carbocle.

The cause of this infirmitie.

Most commonlie a Carbocle doth come in the time when the pestilence doth raigne, or els when the ayer & the blood is putrified and corrupted. This vlceration and infirmitie

moſt cõmonly doth brẽd in ẏ emunctorẏ places, ther wher the thrẽe principall members hath their purging places ẏ which be vnder ẏ eare or throt, or els about the armeholes or breſt, or els about the ſecret parts of a man or woman, or in the ſhare, or thigh, or flanke. And of Carbocles ther be foure kindes. The firſt is blacke. The ſecond is red. The third is of a glaſſe or a grœniſh colour. And the fourth is of a ſwart or dim colour. The blacke colour commeth of melancoly & of a venemous matter. And therfore it is dangerous. The red colour of ẏ carbocle cõmeth of a corrupt blod. The glaſſe colour cõmeth of coler, & the ſwart colour commeth of coler aduſted. And if the carbocle do appere, & after that doth returne to ẏ body againe, commonlie it is an euill ſigne. And if the ſicke perſon doe vomit & be ſompnouent or ſlœping. And ẏ pulces ſubuerted, & cold ſweats with alteracion of colour, with a vehement agew, it is a ſigne of death.

A remedy as much as I can tell.

Before the ſore be fired, take purgations accordiug to the age & ſtrength of the perſon, & be let blod with the counſell of a doctour of Phiſick, & as it is ſpecified in the dietary of health, and if the ſore be fired, lay this plaſter to it. Take of Doues dung thrẽe vnces, ſtampe it with vineger & lay it ouer the ſore. And to breke the carbocle take of Daſies half an vnce, of Cantarides the weight of .ii.d. ſtamp this together & lay it on the head of the Carbocle. Then take ſalues to draw out the corruption, & otherwhile mundifie the ſore with the iuce of ſmalledge.

For this matter loke further in ẏ Chap. named Epedinua.

For Ambuſtro, which is a ſcalding, loke in the Chapter named Combuſtio.

For Amor, a ſickues, loke in ẏ chapters named Hereos.

For Ambuſtio meretricis, loke after the Chapiter named Anaſtropha.

The 14. Ghapiter doth ſhew of lrttle cornels in the roote of the tongue.

Amigdale

AMigdale, is the Latin word. In English it is litle cornels in the rote of the tongue as some say, but I doe say it is two fleshly peces, the which doth lye to the two vmples like the fashion of an Almon. Cornels.

The cause of this infirmitie.

This infirmitie doth come thorow reume, the which doth discend from ẏ head to the rote of the tongue, & other while it doth come by heat of the stomack, the which doth vapour vp to the rote of the tongue, & it may come of drinking to much of hot wines and strong ale.

A remedy.

First vse gargaric, and then take sternutacions, & purge the head & the stomack with pills of Cochæ. And beware of late drinke & euill dyet, as surfetting and drinking of hot wines and strong ale, for Omne nimium vertitur in vicum.

The 15. Chapiter doth shew of one of the kindes of the falling sickneſſe.

ANalepsia is the Greeke word. The Barbarus word is named Analencia. In Latin it is named Morbus caducis, and Morbus commicialis. In Englih it is one of the kinds of ẏ falling sickneſſe. And they that haue this sicknes whē they do fall they do not fome at ẏ mouth, but they do defile themselues either by vrine or by egistion, or both at once. A kinde of the falling sickneſſe.

The cause of this infirmitie.

Many Authors in diuers matters be of sundry opinions, but for this matter I do say, for that as much as it is one of the kindes of the falling sickneſſe, it doth take his originall of a reumatike humour, opilating the celles of the braine, & the braine so opilated and stopped, the patient lyeth pitifully vnto the time that nature hath remoued the cause.

A remedie.

For this matter a great circumspect muſt be had. First in the dyet of the pacient for ẏ pacient not onely in this kind

of the falling ſickneſſe,but in all other kindes muſt abſtein from white meates,& beſe,hare fleſh,and veniſon.And they muſt beware of climing vp to high places,they muſt eat no Salades, Garlike,Ramſons,Onions,Chybolles,or Scalions,or ſuch like things:ỹ pacient muſt refraine frō eating of water foules,& frō eating of the fatneſſe of fiſh,as Eles Conger;& Salmon,or ſuch like.And then vſe ỹ ſædes & the rotes of Piony aſwell in meates & drincks,as to weare ỹ rote and ſædes about the necke,& purge oft the head,and do as it is ſpecified in the Chapiter named Epilepcia.

The 16.Chapiter doth ſhew of warts.

Wartes. ACrochordones, is the Greeke word. The barbarus word is named Acroconides,in latin it is named Varuce.And ſome doe name it Tubercula,loke in Tubercula. In Engliſh it is named wartes.

The cauſe of this infirmitie

This infirmitie doth come of groſſe and euill humours.

A remedy.

Firſt with a paire of ſiſſers cut of the heads of the warts, and then rub them with garlike and bay ſalt ſtamped both together,do this fire or ſeauen times.And lay ouer them a litle plate of lead.For this mater loke in the Chapiter named Tuber.

¶Anthus is a croked elbow,the barbarous word is named Ancha.

The 17.Chapiter doth ſhew of a ſicknes in the fleſh which is puffed vp like a ſponge,the fleſh being ſoft and the ſkinne dankiſh.

A kinde of Hidropſie. ANaſarca,or Ipoſarca,be the Greek words.In engliſh it is one of the kindes of Hidropſies,it is a waterish humour which runneth betwirt the fleſh and the ſkin, and ſome doth ſay,it is in the fleſh and the ſkin.And this infirmitie doth make the fleſh and the ſkin to puffe like a

ſponge

ſponge & doth make the fleſh dankiſh. Some auctours doth name this infirmity Ipoſarca, & ſome doth name it Sarcites.

The cauſe of this impediment.

This infirmitie doth come of a ſalt wateriſh humour.

A Remedy.

Fyrſt vſe a preciſe dyet, not to eate contagious meates, than vſe ſtuphes, and eaſie purgations, as it appeareth in the dyetary of Health.

The 18 Chapter doth ſhew of caſting vp of a mans meate.

ANaſtropha is the Barbarus word. In Greek it is named Anaſtrophæ. In Engliſh it is named a vomiting or caſting vp a mans meate as Cataſtropha is a quick caſting downeward of a mans egeſtion or ſæge, for the one infirmity commeth not ſo faſt vpward, but the other goeth as faſt downeward. Vomiting.

The cauſe of this infirmitie.

This infirmity doth come thorow great replecion of meates and drinkes, or elſe it commeth thorow the malyce of the ſtomack, or of lubriſation of the inteſtineſſe of intrayles.

A remedy.

Fyrſt mundifie the ſtomake with the pilles of Cochée. And comfort the ſtomake with Dyagalanga, & vſe odoriferous ſauours, and good meates and drinkes, and haue a merry heart, for penſifulneſſe doth hurt the ſtomake.

For Anciloglosſi, loke the Chapters of Balbucientes, and in Mogilali.

The 19 Chapter doth ſhew of burning of an harlot.

AMbuſtio meritricis be the Latin words. In Engliſh it is named, burning of an harlot, or of an hore. Burning of an Harlot.

The

The cause of this impediment.

This impediment doth come when an harlot doth hold in hir breth, and clasp hir hands hard together and toes in lyke manner. And some harlot doth stand ouer a chasing dysh of coles, into the which shée doth put brimstone and there shée doth perfume hir selfe.

A remedie.

If a man bée burnt with a harlot and dw meddell with an other woman within a day, he shall burne the woman that hée doth meddell with all. If one bæ burnt let them wash their secrets two or thrée times with white wine, or else with sack and water. And if the matter haue continued long go to some expert Chirurgion to haue help, or else the guts will burne and fall out of the belley.

The 20 Chapter doth shew of a mans breth or ende.

The breath.

ANhclitus is the Latin word. In Greeke it is named Asthma. The Barbarus word is Anelitus. And in English it is named the breath or ende of man, the which other whyle doth stinke or hath an euill sauour and diuers times in many men it is short that hée must puffe & blow and gasp for winde.

The cause of this impediment.

This impedyment doth come from the brayne or else from the stomake, or else from the longes, if it dw come from the longes, loke in the Chapter named Asthma, if it dw come of the head, reume which is putrified and corrupted, infecting the brayne is the cause, and if it dwe come by or thorow the throat, it doth come of putrified humour of the stomake or else of corruption of the longes.

A remedy if this impediment come of the brayne.

First purge the head and brayne with a Gargarice, or with pilpull. Elphangin. And then vse the Electuari de Gemmus, or a confection de Musto, or Tiriaca diatessaron, for this matter loke in the Chapter named Asthma.

A remedy if this impediment come of the ſtomke.

Firſt purge the ſtomake with Yerapigra galem. Then take of Cloues the wayght of vi. d. of Ligni Aloes, the weyght of viii. d. of Galingale, the weight of vi. d. make pouder of this & drink of it morning & euening, as much as an Haſel nut. And vſe to chew in the mouth a Cloue without maces in the morning & after dinner and to bedward

A remedy to pal or make ſweet the breath, which way ſo euer it doth come.

Firſt in the morning eate or ſwallow ii. or iii. cloues, and kæpe bætwixt the Gums and the Thæks ii. cloues, or elſe dw as I ſayd bæfore. Or elſe take of Sauery an vnce, of Galingale halfe an vnce, of ẏ wood of aloes a quarter of an vnce, make pouder of this, and eate or drink a porcion in the morning, & a litle after dinner, & as much to bedward.

The 21 Chapter doth ſhew of the Squyncy.

ANgina is the Latin word. Sinachi or Chinanchi bée the Greek words. The Barbarus words bée named Squinancia or quinancia. In Engliſh it is named the Squincy. The which is an impoſtum in the throat, the which doth let a man to ſwallow eyther meate or drinke. And diuers times it doth ſtop vp a mans winde or breath, and there bé iiii kindes. The firſt kinde doth not appære outward & that is death, except it bé quickly cured. The ſecond kinde doeth ſomewhat appære more inward then outward, & that is not ſo daungerous as the firſt is. The third kinde doth appære both inward and outward, & that is not ſo periculus as the other bé, how bé it, it doth continue longer then the other doth. The thræ kindes doth onely appære outward, and in it is no perill. Squyncy.

The cauſe of this infirmitie.

This infirmitie doth come of reume aſcending from the head to the throat. And it may come of vaporous humers. diſcending from the ſtomake to the throat.

A remedy

A remedy.

Thrée things is requisite to help these infirmities: The first is letting of blood in a vaine named Cephalica. The second is to purge the head with the pilles of Cochee. And the thyrd is to vse gargarices, & to vse Clysters. And than let the patient for a space absteyn from meat, except it be of the broth made of a Chikin, & let ỳ patient take Hydromel or Drimel. And take a litle pèce of Pork or Bacon, or else a litle pèce of a spunge, & encinet it in oyle Oliue & ty about any of these things, a strong thred & let the pacient swallow in this matter and by & by pull it out againe and bee sure of the thred that hee that shall dow this feate in holding fast the thred, dow pull it out againe quickly.

The 22 Chapter doth shew of the Soule of man.

A Soule. ANima, is the Latin word. In Greek is named Psichæ. In English it is named the soule of man: The soule of man is the lyfe of the body, for when the Soule is departed from the body, the body, is but a dead thing that cannot sée, heare, nor féele. The Soule cannot bée felt nor séene, for it is lyke ỳ nature of an Angel, hauing will, wit, wisdome, reason, knowledge & vnderstanding. And is partaker of good or euill, as the body & it doth or hath deserued or operated. The soule also is a creature made with man and connexed to man, for man is of two natures, which is to say, the nature of the Soule, and the nature of the body, which is flesh & blood, the flesh or body is palpable and may bée séene & felt: The Soule is not palpable nor cannot bée séene nor felt, but both béeing together now and shall bée after the generall Resurrection in time to come, doth & shall dow, féele toy or payne. &c. It is not the soule onely doth make a man, nor ỳ body of a man is a man, but soule & body connexed or ioyned together maketh a man, & the one decepered from the other be of ii. natures as I haue said, vnto ỳ time ỳ they dow méte again at the

day

day of dome. Therfore let euery man in this life so prouide by ỳ merit of Christes passion, that soule & body being perfit man, may enter into euerlasting ioy and glory, to be in heauen w̃ god. The electuary of Gemmis: & the confection named Alchermes be good to comfort ỳ soule or the spirits of man, soule and body bẽing together hẽre in earth.

The 23 Chapter doth shew of a mans minde.

ANimus is ỳ latin word. In Greek it is named Thimos. In English it is named a mans minde. The minde of a manis verie mutable & inconstant, more in one man then in an other, but the most part might bee amended. A mynde.

The cause of this Mutabilitie.

This mutabilitie doth come thorow wauering & inconstant wits, lacking loue & charity to god, to a mans owne selfe & to his neighbour, regarding more other sensualitie, or prodigalite, couetis, or lucre, then the wealth and profit of the soule. Yea, the minde of man is so occupyed about worldly matters & busines, that god & the soule of man is forgotten, by the which great daungers followeth.

A remedie.

First let euerie man reconcyle himselfe in and to god, and not to set by the world, but to take ỳ world as it is, not bẽing parmanent no abiding place, but to liue as one should dye euery houre. And if a man haue this memorie, hẽ will not be mutable, nor set by the world, but constant hauing euer a respect to God his creatour, & to his neyghbour which is euerie man whereseuer hẽ dwell.

The 24 Chapter doth shew of a byle named Antrax.

ANtrax is ỳ latin word. In English it is nãed a Felõ, & is like a carbocle, but not so gret in quãtity or substãce A Felon.

The cause of this infirmitie.

This infirmity doth come of a venemous matter, & other-

while it doth come of interiall cause, or of an exteriall cause. The interiall cause doth come of some euill humor, the exteriall cause doth come of some venemous stinging of a worme. A remedie.

If it do come of an euill humour, eate Triacle & make a salue or a playster of triacle and lay vpon the place. Or else take the white of a rawe Egge and put in sault to it and beate it well together and make a playster,

For Antiades, loke in the Chapter named Glandule and Cherade.

The 25 Chapter doth shew of a mans ars or fundement.

An ars. ANus, is the Latin word. In Greek it is Grans, In English it is a mans ars, let every man kepe that place cleane. And let no other man make no restrictions that nature wold expell, other by egestion, or by ventosity. In the aforsaid place is ingendred the piles or Emerodes, Fistles, & Festures, Cankers, the Poxes, & Ficus in Ano, & diuers tims the longation which is the ars gut, doth fal out of ỹ body, & otherwhile many men cānot kepe their egestiō but slæping & waking they do defile thēselues, for all which matters loke in ỹ Chapters of the prenominated infirmities.

A remedy for falling out of the fundement.

First bæware of taking cold in that place. And beware of costifnes. And kepe ỹ ars & buttokes warme. And sit not on ỹ cold earth, nor vpon stone or stones, nor vpon no hard thing, but take somewhat vnder the buttockes, but onely for falling out of the longation, or ars gut, but for all other infirmities that may bæ in the longation ingendred.

For falling out of the longacion.

Take of Mirtilles iii vnces, of Iuneper cut in smal pæces 4 vnces, sæth it in water and wash the place. And after that make a perfume of Iuneper and sit ouer it. Or els make a perfume of Benguin, Myre, or Frankensence. Or else take

the

the inward rine or bark of an Oke, seeth it in water with Galles and wash the place, and drinke of Galbanum with stale ale, and lay the substance of it to the nauell, it is good for the falling of the moder. And for these impediments in a mans fundement or ars, it is good to anoynt the place with Oyle of linsedes.

The 26 Chapter doth shew of an hot Vlceration in the rough of the mouth.

Aphtæ, is the Greeke word. Alcola, is the Barbarus word. And Vlceracio in palato bee the Latin words. In English it is named a hot Vleeracion in the rough or pallat of the mouth. Vlcers.

The cause of this infirmitie.

This byle, or vlceracion in the pallat or rough of the mouth, is ingendered of a hot stomake, fuming and meeting with reume at the vnels in the rough of the mouth, and that is the cause of this impediment.

A remedie.

First qualifie the hot & the vaparous fumosity of the stomake, & the reume the which doth discend out of the head to the vnels, as it doth appeare in ỳ Chapters named Stomachus, and Vnele. And whosoeuer that will haue help for the mouth, or for the tongue, or for the eares, for the teeth, for the nose, for the eyes, or for any dolour or payne, the which may be in these parts or places, let them vse otherwhile sternutations, & pilles of Cochee. And once or twise a moneth, let them vse gargarices to exhaust and draw out the reume out of the head, ỳ which reume is the cause of many infirmities in mans body, as it doth more largelyer appeare in the Chapter named Ruma.

For Anathomia, looke in the Introduction of knowledge.

For Apepsia, looke in the Chapter named Gruditas.

The 27 Chapter doth shew of a mans appetide.

Apetitus, is the latin word. In English it is a mans appetide to meat. Ther be diuers appetids, some be naturall and

Appetide and some bée vnnaturall. And one appetide is without order, and that is when a man would eate and cannot. And some haue lost their appetide that they haue little stomak or none to eate any meate. A naturall appetide is to eate in due order & due tyme, after a digestion. An vnnaturall appetide is to eate and drinck at all times without dewe order, or to desire to eate rawe and vnlawfull things, as women with childe doth and such lyke.

The cause that a man hath lost his appetide.

The cause of lesing of a mans Appetyde is that the stomake is repleted with euill humours. And it doth come eyther thorough sickneste, or else it commeth of too much drincking in the morning, or else it doth pronosticate sickneste to bée within short tyme.

A remedy.

First refraine early drinking, then purge ỳ stomake with pills of Cochie, & vse to eate the confection de aromatibus, and so is the strupe of Wormewood good for that matter.

A remedy for women that haue vnlawfull lustes.

I haue knowen ỳ such lusts haue bẽn put away by smelling to ỳ sauour of theyr owne shoes, whẽ they be put off. In such lusts it is best ỳ women haue their desire if it may bee gotten, for they shall néuer take surfet by such lustes.

The 28 Chapter doth shew of the Apoplexi.

Apoplexi. Apoplexi, is the Greeke word. Apoplexi, is the Barbarous word. In Latin it is named Percussio. In English it is named a sodeyne striking downe, taking away a mans wit, reason and mouing.

The cause of this infirmitie.

This infirmitie doth come of a cold humour, the which doth oplate or stop the ventrycles of the braine, & doth fill the celles of the head. And some say it is a cold & a grosse Apostumacion that lyeth in the hinder part of the head.

A remedie.

First

First purge the head, and vse this sternutation. Take of Elibozus albus, of Peper, of Castozy, of each .ii. dzames, make pouder of it, and blow oz snuffe a little in the nosethzyles. And vse clisters and frications with salt & warme vineger. And vse Drimell diuretike, & Drimell squilitike, & purge the matter with Peraruffi, oz els with Peralogodian. And the midicines the which doth serue foz Epilepsia, which is named in English the falling sickneste, oz the foule euill, will, serue foz this sickneste.

The .29. Chapter doth shew of impostumes generall.

APostema, is the Latin wozd. In Greeke it is named Apostima. In English it is a postume. A postume is no other thing but a collection oz a running together of euill humours. And some be interiall, & some be exteriall. The interiall Apostumes either bee in the head, in the stomack, in the lunges, in the splene, oz in the bowels. The exteriall apostumes be in the flesh, vnder the skin. Apostume.

The cause of this infirmitie.

All apostumations doe come by cozrupt bloud, oz els by congelled fleume, oz fleume vnnaturall. Oz els by coler, oz elle by melancoly. If the impostume doe come of cozrupt & infectious bloud, then the impostume is named Hegmon. And if it come by congealed oz vnnaturall fleume, the impostume is named Zimie, & some doe name it Zumma. And if the impostume doe come by coler, the impostume is named Hirisipula. And if ỹ impostume doe come of melancoly, oz coler adusted, then the impostume is named Cancri oz Schros. Yet ther bee many other impostumes ỹ which do come of mixt humours. as the botch & byle, and such like. Those impostumes that be interiall and cannot be seene, be moze periculus then they ỹ which a man may see and feele. Foz this matter and foz a remedy, looke in the pzoper names of the impostumes, and specially in the Chapter named Suffocation oz Suffocatio.

The 30. Chapter doth shew of the Citryne water in mans body.

Citrine water.

AQua citrina be the Latin wordes. In English it is named citrine water, like the colour of an Orenge, which is ingendred in the bodye. In Greeke it is named Hidor medicon.

The cause of this impediment.

The cause of this impediment commeth of superabundance of Citryne coler and euill humours.

A remedy.

Use pilles of Mesereon. ii. times in a wéke. And béware of eating of broyled meates, of fried & burnt meates, & of all maner of meates that is dried in ẏ smoke, & of crusts of bred of pie crustes, & cake bread, & sodden bread & sower drinke.

The 31. Chapter doth shew of a sore in the eyes.

Sore eyes.

ARgemata is the barbarous word. In Greeke it is named Argema. In English it is named a sore in the eyes, for a white doth grow ouer the black of the eye, & the white of the eye is red. In Latin it is named Albugo or Nebula.

The cause of this impediment.

This impediment doth come of reume, and of corrupt blod, the which doth distill out of the head of the eyes.

A remedy.

First purge reume, as it doth appere in the Chapter named Reuma, & than make a plaister with the white of ii. egges, & beat it well together, & than put to it a little hony, and after that put to it fiere or tow, & to bedward lay it ouer thy eyes, & let it lye all night, & in the morning wash the eyes w̃ cold water, & a fine clout, do this. iii. nights one after an other.

The. 32. Chapter doth shew of the gout Arthetick.

The gout Arthetike.

ARthetica is the Phisicke word. In Latin is named Morbus articulari. And in Greeke it is named Articularis. The

Barba-

Barbarus word is Gutta artetica. In englisch it is named the Arthetike passion, or the goute Arthetike, it is a payne or a passion of the ioyntes, for it will run from one ioynt to another, for ẏ matter or the humour is so subtill that it wil discend and ascend into the ioyntes, & otherwhile the paine is so vehement that it will breake ẏ ioyntes. And this is named the very goute, ther be other kindes of goutes named Chiragra, Podagra, Sciatica, as it doth appeare in their Chapters.

The cause of this infirmitie.

This infirmitie either it doth come of corrupt bloud, or elſe of a fleumatike humour, or elſe of a colerike humour, if it do come of blod or of reumatike fleume, ẏ place will ſwell & be red, & the veine will be full, if it do come of coler, ẏ place doth not ſwell greatly but is dry, & the place will pricke & burne.

A remedie.

First beware of contagious meates & drinkes, as new ale, new bere, read wine, new hot bread, oyſters, Eles, muſcles, ſamon, dog fiſh, ray or thornebacke, freſh befe, water foules, goſe & ducke, and ſuch like, be not coſtiue, & vſe gentill purgacions, & beware of ryot & late drinking, & taking of cold on the fæte, or going or riding wet ſhodde or boted. Than vſe ſtupes, & theſe oyles if the matter come of cold humours, the oyle of Walnuts, Oleum vlpinum, Oleum philoſophorum, & Oleum de lapide gagatis. If the matter doe come of heate, than is god Oleum de Ranis.

The 33. Chapter doth ſhew of the eye when it is bloud ſhot.

A bloud ſhotten eye.

A Tarſati is the Araby word. In Latin it is named Macula. In Engliſh it is when the eye is bloud ſhotten, and ſome ſay it is a blemiſh in the eyes.

The cauſe of this infirmitie.

This impediment doth come by a ſtripe or a blow or ſome other caſuall hurt by ſome euill chaunce, or els of ſome euill humour, loke for this matter in the chapter named Macula.

in the Extrauagantes.

A remedy.

Take the white of. iii. egges, and beate it to a waterish spume, than put in tow, ℈. iiii. nights one after an other lay such plaisters ouer the eye or eyes, & in the meane space hang ouer the eye or eyes a grene sarsenet, & plonge the eyes in cold water.

The 34. Chapiter doth shew of Arters.

Arters. ARterie is the Greeke word, and the Latin word. In englisch it is named Arters. Arters bee like veines, in the which be the vitall spirites, hauing their beginning of ẏ hart. And vpon the arter doth lie the veines, except it be in the backe, whereas a great arter named Trachea, doth lye vpon the veine. To the arters doth fall displeasures, as by brosing, lifting, and otherwise parting them, for such matters vse to annoynt the body with oyle of Turpentine.

The 35. Chapiter doth shew of pushes and whelkes in the head.

ASaphati is the Greeke word. In Englisch they be named whelkes or pushes, the which be red, and they be in the rotes of the haire, and in the skin of the head. And ther bee two kindes, the one is moist, and the other dry.

The cause of this infirmitie.

The pushes which bee dry commeth of coler adusted, and they the which bee moyst, doeth come of corrupt blood mixt with fleume.

A remedy for dry pushes.

Take of Camomill an handfull, of Fenugreeke an vnce, of Rose leues an handfull, seth this in white wine & wash the head. v. times at night. Or els take ẏ oyle of Linsede. ii. vnces and anoynt the head. vii. times.

A remedy for the moyst pushes or whelkes.

Take

Take the ruſt of yron the which doth lie about the ſmithes handſile ii. vnces, of Brimſtone an vnce, of ỹ pulpes of colequintida halfe an vnce, beat this together and put it into a pinte and a halfe of white vineger, and waſh the head thꝛée oꝛ foure times with it. Oꝛ elſe take Arſneke and moꝛtifie it ii. vnces, mixt it with greece and with the oyle of Bayes, and anoint the head thꝛée oꝛ foure times.

The 36. Chapter doth ſhew of wormes in a mans belly, named Aſtarides.

Wormes.

Astarides, is the Greeke woꝛd. In Engliſh it is litle ſmall woꝛmes, the which moſt commonly doth lye in the longation otherwiſe named the ars gut. And ther they will tickle the fundement.

The cauſe of the breeding of ſuch worms.

Such woꝛmes be engendꝛed of coler oꝛ of flegmatike humours.

A remedy.

The vſage of eating of Garlike doth kill all manner of woꝛmes in a mans belly, as it doth moꝛe largelier appeare in the Chapter, named Lumbꝛici. Oꝛ elſe take of the iuyce of Lauander cotten & put to it the pouder of woꝛmeſéede, & dꝛinke it thꝛée times euery moꝛning faſting, & dꝛinke not an houre oꝛ two after.

The 37. Chapter doth ſhew of the putrifying of the fleſh.

Putrifying of the fleſh.

Aschachilos is the Greeke woꝛd. The barbarus woꝛd is named Aſchachilis. In Engliſh it is putrifying of the fleſh, foꝛ in ſome men the fleſh ſhalbe putrified & coꝛrupted to the bone oꝛ bones. Achachilos commeth of two woꝛds of Acia, the which doth ſignifie in the Arabie tongue coꝛruption. And of Chilos, a Greeke woꝛd, which is to ſay, iuyce.

The cauſe of this infirmitie.

This infirmitie doeth come of a venemous matter as by ſome melancholie humour, oꝛ by ſtinging of a venemous

worme or serpent. A remedy.
First take the dregges of wine & mixe it with an vnce of the pouder of roch Alome, & wash & scoure ỹ places with it, than take of the bran of beanes, & the bran of barly. ii. vnces, of the sædes of Nettles made in pouder an vnce, mixe this together with the iuice of wormewood & hony, & make a plaister. Or els take the oyle of Roses. iiii. vnces, of waxe. ii. vnces, incorporate these together: and when it is cold, put to it. v. vnces of ceruce that is washed. Than take of the pouder of henbane sædes ỹ weight of. xii. d. of black popy sædes made in pouder ỹ weight of. xii. d. & make emplaisters of this & lay thẽ to ỹ sore place. Also for this matter is good Unguentum egiptiacum.

For Asse, looke in the Chapter named Nicta lopis.

The 38. Chap. doth shew of one of the kindes of hidropsies.

Kindes of Hidropsies.

Astites or Asclites be ỹ Greeke word. The barbarus men do name it Alchites or Asclites. In English it is of the kindes of hidropsies, & is ingendred in ỹ belly, for the belly will boll & swell, & make a noyse as a bottell halfe full of water.

The cause of this infirmitie.

This infirmitie doth come of superaboundance of water in the belly. For looke as the Timpany commeth of wind, so doth this sickneße come of aboundance of corrupt water.

A remedy.

First vse Trocis. de lacea, & vse purgatiõs & clisters & suppositors. And if it be ouergrown ther is no remedy without incision or cutting the belly. And in this matter ther must be of counsel expert phisitiõs & chirurgions, ỹ which be expert in incision. And after that to wash the guts in white wine, & than to stich vp the place againe & to minister salues according to the matter: & let the pacient vse a precise diet in meates and drinkes. First not to drink no new ale, nor new bére, nor sider. Also the pacient must refraine from eating of new bread, & sodden bread. Also to abstein frõ all maner of white meats, spectally hard chæse, & in no wise to eate any sort or kinde of nutes, Also ỹ pacient must not eate no maner of fruits, nor no other thing ỹ which ingẽder wind: also ỹ pacient must abstein from

from all kind of shewes & potages. Also not to eate fresh beefe & all other stirring meates, as all maner of waterfoules as well wild as tame. And ỹ pacient must abstein frō eating of Eles, samon, fresh hering, dog fish, ray, thornback, & other such like fishes. Also salt meates is not good, & no more be beanes & peson for any man or woman hauing this aforesaid sicknes.

The 39. Chapter doth shew of Asmaticke persons the which bee short winded.

ASthma is the Greeke word. Asma is the barbarus word. Anheloſi or Suſpicioſi, or Contrictio anhelitus, be the Latin words. In English it is named shortnes of wind. Shortnes of wind.

The cause of this infirmitie.

This infirmitie doth come either by Viscus or tough fleume being in ỹ pips, or els by some apostumacion in ỹ pipes, or els ther is some fault in the lunges that the lunges is putrified.

A remedy.

A confection of musk is good. Also loch de pino, loch de squilla. loch alfesceta be good, & so is the sirup of Isope, & the sirup of Calamint. For I haue practised these things, & haue sped wel. First I haue made a ptisan vnder this maner. Take of Enula campana rotes, picked & made clene, & cut in slices. vii. vnces of the rotes of fenell washed, & the pith pulled out. vi. or vii. vnces, of Anes sædes halfe a poũd, of figs halfe a pound, of great resons the stones pulled out a quartron of a pound, of Isop iii. good handfuls, of barly clensed. v. handfuls, seth all this together in. ii. galons of running water, to half a galon, and xv. daies I haue giuen to my patient morning, none, & night. ix sponefuls at a time, and at the xv. dayes end I haue giuen pilles of Cochæ, & after that I haue ministred Diasulfur, & haue made many whole. Also the confection of Philoni, of the first inuencion is good: And so is to anoynt the stomack with the oyle of Philosophers, named in Latin Oleum philosophorum: And beware of Nuttes, Almons. Chéese, and milke, & cold, & the pilles of Agarick is good for this sickneſſe.

For Athoromata looke in the Chapter named Tubercula.

For Ascelle, loke in the Chapter named Fetor assellarum.
For Atrabilis, loke in the Chapter named Cardiaca passio.
For Auditus, loke in the Chapter named Aures.
For Auriga, loke in the Chapter named Hictericia.

The 40. Chapter doth shew of a mans eares.

Eares. AVres is the latin word. In English it is a mans eares, the which be the organs of hearing. And in the eare be many infirmities, as singing in the eares, apostumacion, pushes or whelkes, wormes, and deafnesse, and such like.

The cause of this infirmitie.

This infirmitie doth come of corruption of the braine, and by opilacions, and euill humours,

A remedy.

If there bée any payne in the eares, the oyle of bitter Almons is good, and so is oyle of Bæne.

If there bée any ringing or noyse in the head, loke in the chapter named Tinnitus aureum.

If there bée any ventositie in the eares, instill into the eares the oyle of Nardine.

If there bée any deafnesse in the eares, loke in the chapter named Surditas.

If there bée pushes or whelkes in the eares, loke in the Chapter named Pustule.

If there be worms in the eares, loke in the Chapter named Vermes.

If any Apostumation bée in the eares, the oyle of bitter Almons is good.

If there bæ any other impediments in the eares, you shall finde it out in the chapters of this booke.

Put nothing into the eare that is cold, but let it bée a little warme.

Thus endeth the letter of A. And heere followeth the letter of B.

The

The 41 Chapter doth shew of a stutting or stamering.

BAlbucis is the Latin word. In English it is named stutting or stamering. In Greeke it is named Magillali or Ancinogloſi, Stutting stamering.

The cause of this infirmitie.

This infirmity doth come three manner of waies, one doth come by nature. The other doth come by humiditie of the senewes of the tongue, and the third commeth to bee in the companie of a stutter or stamerer.

A Remedy.

First as stutting that doth come by nature, it cannot be holpen, except it bee reformed in youth by some discrete tutor. If it do come with being in the company of a stutter or stamerer, a man must refraine the company of a stutter. If it doe come by the humiditie of the senewes, this is the remedie. Take Basill an handfull, of Couslippes an handfull, ſeeth all this together in whit wine, & drink of it morning, none, and night, thus continue xv. dayes. Or else take vi. or vii. figges, or vi. or vii. faire graines of Castory, beat this together with clarified hony: and then diuers times put the quantity of a Nut vpon ỹ tongue, & vse three times a weeke of gargarice.

For Barba, leeſing of the hayre of the beard, looke in the Chapter named Alopecia.

For Basilica, looke in the Chaper named Principall veyne or Mediana.

The 42 Chapter doth shew of a greedy appetite.

BVlimos is the Greeke word. Boliſmus is the Barbarus word. Ingens fames bee the Latin words. In English it is named a great hunger, how be it when these the which hath this impediment, if they doe eate gredely a morsell or two, they bee satisfied. Hunger.

The cause of this infirmitie.

This impediment doth come of a colde stomake.

A remedy

A remedie.

In this impediment I dw aduertise all men and women, first to vse odoriferous & redolent sauours, as Amber de Greece, Storax, Calamint, Lignum Aloes, Cloues, Lapdanum, and Nutmegs. And to this reuocate inordinate appetide. I wold that a Cockerel or a Pullet might bee sodden or rosted, & with butter and bineger asperged, with the premisses, & to drinck to it Muscadell or Bastard, or Elegant, but in any wise see that the body be not constupated, so ỳ the pacient may haue dayly a naturall egestion, other by course of nature, or else by suppositors, or else by some other easie purgacions.

Horseneſſe.

The 43 Chapter doth shew of a horseneſſe.

BRanchos is ỳ Greek word. Brancia, is ỳ Barbarus word. In latin it is named Rancedo, In English it is named horsenes

The cause of this impediment.

This impediment doth come of reume discending from the head to the throte. And some say it is a reume discending from the head to the chéekes or the throte. And some dw say it may come by opilacions.

A remedy.

For this matter first purge fluem, vse gargarice, and sternutacions, & vse pilles of Cochée, & vse to drink buttred ale, or butred bére, & for a space which is to say, iii, or iiii. dates, kéepe the pacient warme, that he dw not come into the open ayre, and let there bé a good fyre where the pacient is.

The 44 Chapter doth shew of a push or an impostum in the eye.

Apoſtume in the eye.

BOthor is the Araby word. In Latin it is named Pustula or Appostema. In English it is named a push, a wheale, or an impostome in a mannes eye. And there bé some autours sayth that it is a little white whelke or wheale in the face, named as I dw thinke, an ale pock. And some auctours say it is a wheale in the mouth or tongue.

The

The cause of this impediment.

This impediment noth come of late drincking or surfeting disorder or dyet in drinking of wine strong ale or bëere out of due tyme.

A remedie.

First vse temperaunce in drinking so late, than take of the ashes of wylowes, and mixe it with vineger and wash the place. Or else take of the bran of Cocle and mix it with the iuice of Radish, and wash the place. Or else take of the pouder of Radish mixe it with vineger and wash the place with a fether, or a fine linnen cloth.

The 45 Chapter doth shew of an impostume growing in the throte or necke.

BOcium or Nauta bee the Latin words. In English it is a swelling the which doth grow in the throte & in the neck — Apostume in the necke.

The cause of this infirmitie.

This infirmitie doth come of reume distilling from the head to the aforesayd places, it may come of corruption of blod. And there be two kindes, the one is naturall, the other is accidentall, naturall boctions commonly childzen hath, and so hath yong persons that bee full of reume, accidentall boctions commeth to age, or by mischaunce.

A remedy.

First eate no Nuts, nor hard chæse, nor fresh bæfe, and vse the medicines, the which bee in the Chapters named Sephiros and Scrophule.

The 46 Chapter doth shew of a mans Codde.

BVtsa testaculorum bee the Latin words. In English it is a mans Codde, in the which diuers tymes doth ingender diuers diseases, as the three kindes of hernies and otherwhyle the siphat is relaxed or broke, that the Guttes of man doeth fall into the Codde, and then it is named a Rupture. And otherwhyle the Stones may bee inflated — The Codde.

and

and inflamed and ſwollen. A remedy for all the which loke in the Chapters of the aforeſayde ſickneſſe and infirmities.

The 47 Chapter doth ſhew of a mans armes.

An arme. BRachium is the Latin word. In Engliſh it is a mans arme, the armes of man may haue diuers impediments, as the gout named Chiragra. Alſo in the armes may bee aches, in the ioynts and bones, for the goute in the armes, loke in the Chapter named Chiragea, and for aches and payne in the armes, vſe ſeare clothes that bee attractiue. Or elſe take the Oyle of Turpentine and mixe it with Aquauite, and anoint the place or places.

The 48 Chapter doth ſhew of an impoſtume, or ſwelling in the face.

A ſwelling in the face. BVriga is the Latin word. In Engliſh it is named an impoſtume or an inflation, the which is in al the whole face of man. Some Doctours doth name this infirmitie Ruonia. And ſome do name it Gutta rubea. Ther is great difference betwixt Gutta rubea and Gutta roſea, for the cauſes of the infirmities bee not lyke, as it ſhall appeare in this Chapter, and in the Chapter of the other infirmitie or impediment named Gutta roſea.

The cauſe of this infirmitie.

This infirmitie doth come of a venemous matter aſcending out of the ſtomake meeting with reume that would diſcend or diſtill out of the head. And the one aſcending & the other diſcending, & meeting both together, vehemently doth cauſe the vapors to breake out, and doth make apoſtumacion.

A remedie.

Firſt for this matter Flebothomie is very good, and ſo bee purgacions of pilles of Fumiterie, and the pilles of Cochee.

Alſo the ſirupe of Puniſer is good to take of it, morning and euening. And the medicines the which bee in the chapter named Vndunia, bee good for this impediment.

The

¶The 49 Chapter doth ſhew of a groſſe impoſtume named Bubo.

BVbo is the Latin word. In Engliſh it is named a groſe impoſtume. And there bee certeine kindes, ſome bee peſtiferous, and ſome bee not peſtiferous. Apoſtum.

The cauſe of this infirmitie.

This infirmitie doth come vnder this manner, groſſe feeding doth make groſſe humours, and groſſe and corrupt humours doth make many diſeaſes, ſpecially it doth ingender this aforeſayd infirmitie.

A remedie.

If this infirmitye doeth come of a peſtiferous matter looke in the Chapter named Carbunculus. If it dw come of no peſtiferous matter. Firſt take a Cliſter, or a Suppoſitor, or ſome eaſie Purgation. And after that take of oyle Oliue an vnce, mixt with bay ſalt, & lay it ouer the ſore. And after that if it dw not breake, make an inciſion or a corroſiue. And then vſe ſalues with tents attractiue. And ỹ matter abſtracted which is the cauſe of the anguiſh or paine, thẽ I dw ſay as the Philoſopher doth ſay. Defecient cauſa deſecit effectus, that is to ſay, take away the cauſe, or elſe the cauſe lacking, the effect is to no purpoſe. Or elſe take the matter as thus. Take away the cauſe of the ſickneſſe. And the ſickneſs can dw no harme, but health ſhall follow. And the cauſe not taken away of the infirmitye, the ſickneſſe muſt néeds remaine and continue in the body, or elſe in ſome perticuler member it muſt remayne or reſt.

¶Thus endeth the letter of B. And heere followeth the letter of C.

The 50 Chapter doth ſhew of an infirmitie the which is concurrant with an hydropſy.

CAccia, or Cacexia, or Catheſia, bée the Greek words. In Latin it is named Mala habitudo. In Engliſh it is named an euill dweller, for it is an infirmity concurrant with An euill dweller.

with the Hydropsies.

The cause of this impediment,

This infirmitie doth come thorow euill, slack, or slow digestion.

A remedy.

Use the confection of Alkengi, and kæpe a good dyet, and beware of drinking late, and drinke not beefore thou dwe eate somwhat, and vse temperate drinkes, and labour or exercise the body to sweat. I was in this infirmitie, and by great trauayle I dyd make my selfe whole, more by labour than by Phisicke in recytes of medicines.

¶ The 51 Chapter doth shew of a mans heeles.

A mans heeles.

CAlcanei is the Latin word. In English it is named the hèeles of a man or woman, the which may diuers times haue infections, as the gout, strayning, the cramp, the kibes, and such lyke.

A remedie.

First kèepe the fèete from colde, and then take of Dyle of Netes fèete and put to it a little Dyle of Turpentine anoynt the hèeles diuers tymes and oft. Or take of Fenel two handfuls, of smallage ii. handfuls, of Mallowes iii. handfuls, sèeth this in wine or dregges of wine, and put thereto Dère suet, and wash the hèeles oft.

For Calculus, loke in the Chapter named Nefresis.

The 52 Chapter doth shew of the pipes of the lunges.

Pipes of the lunges.

CAnales pulmonis bée the Latin words. In English it is named the Pipes of the Lunges, or the canes of the Lungs, the which diuers times be opilated or stopped.

The cause of this opilation.

There is nothing that doth opilate or stop these canes or pypes, so much as viscus fleume doth.

A remedy.

First eate no maner of fishes nor sinewes, the which will

adhere

adhere or cleaue to the fingers in the eating, drinck no red wine, nor thick or muddy ale or bære, specially if it bœ new, eate no new bread, nor Almons, nor Puttes, nor white meates nor tostes. And for this matter either eate Garlike or else Locsanum de pino. And a Ptysane is very good, and than take a dram of pills of Cochiæ, or else some equivolent purgation, and bêeware of too much venerious actes.

For Cacexia, looke in the Chapter named Taccia.

The 53 Chapter doth shew of a Canker.

A Canker. CAncer is the Latin word. In Englisn it is named a Canker, the which is a sore which doth corode and eate the flesh, corrupting the Arters, the veines and the sinwes corroding or eating the bone, and doth putrifie and corrupt it, and then it is seldome made whole.

The cause of this infirmitie.

¶This infirmity doth come of melancoly humour, or of a Coleryck humour adusted, or it may spring of an hurt or a harme taken, & not looked vnto betime, doth fistle & festure.

A remedy.

If the bone bée blacke there is no remedy, but to cut of the bone flesh and all, specially if it bée the arme or legges, if the bone bée not putrified, first scoure the Cankerous place thrée or foure dates with white wine. After that take burnt lead and mixe it with the Oyle of Roses, and anoynt the place diuers times and vse Pilles named Pillule Inde. And after that take of white Popy an vnce, of Opium and Yenbane, of eyther of them a dram, of gumme arabick halfe an vnce, of the Oyle of Roses foure vnces, incorporate this together and anoynt the Canker oft. Or else vse the Oyle of Iuneper. Or else take of Terre sigillate, of bole Armoniake of each an vnce, of Ceruce of Muscilage, of eyther halfe an vnce, compound all this together with the iuyce of Letuse, and the water or inyce of house leeke, and vse Perologodion, and the confection of Yamech.

The

The 54 Chapter doth shew of swellinges.

Swelling.

CAncrena is the Latin word. In Englisſh it is a swelling the which may bee in euery member in a man, hauing a greenish colour or else a black colour.

The cause of this infirmitie.

This infirmitie doth come of melancoly humour if it bee black. And if it bee greene it doth come of cytrine colour.

A remedy.

In this matter purge coler and melancoly. And for this matter Flebothomy is good, if so bee strength and age will permit it, and take of hony halfe a pint, the white of iii. raw egges, of barly an handfull, incorporate this together and make a playster. Or else take of Rapes. iii. vnces, stamp them together with honey and playsters.

The 55 Chapter doth shew of a canine or a dogges appetide.

A canine appetide.

CAninus Apetitus, be the Latin words. In Englisſh it is named a canyne or a Dogs appetide, or it may bee named an vnsaciable appetyde to eate. In Greeke it is named Achinodis otexis, which is to say in Latin, Canina appetencia. In Englisſh it is named as I haue reherſed.

The cause of this infirmitie.

There be two kindes of this infirmitie, the one doth come of a melancoly humour, ascending from the splen to the orifice of the stomake, or else it may come of a colde distemperance of the stomake. The other kinde doth come thorow a hot liuer, & a hot stomake. And thus shall you know the one kinde from the other if it do come of a melancoly humour, a man shall haue a running stomake to eate whatsoeuer hee can get. And when the stomake is full repleted, then it is troubled and then the pacient is prouoked to vomiting.

And after that the stomake is so euacuated or emptye, then

then the pacient doth fall to eating againe. Ther is another canyne appetide, which is, when a man is euer hungry & is neuer satisfied, noz is not well but when hee is eating oz dzinking; ignozant men well say that such persons hath an eaton in the belly.

A remedie for the first impediment.

First purge melancoly with Diasene & the stomake, & then vse to eate fat meates, as Gwse, Pig, and such like, & dzinke good dzinkes. And if it doe come of Fleume, let the matter be digested with Dzganũ & Calamint, & with Anis sædes, & Fennell sades, and purge the matter with Perapigra oz such like. And vse to eate meates the which ingender fleume, as potage made of milke and apples and such like.

A remedy for the second impediment.

First rectify the Liuer and stomacke from their caliditie oz heat, & vse grose meats, as Befe, Beanes, hard egges, tripes, podings, and such lyke, & anoynt the back & the stomake with oyle of Myrtilles, oz the oyle of Roses, oz the oyle of Sumacke. And foz this impediment vse no sauces, specially sower sauces that doth pzouoke an appetyde.

Foz Camo loke in the Chapter named Combustio.

The 56. Chapter doth shew of the hayre of a man.

CApillus oz Capilli, bée the Latin wozds. In Greeke it is named Thrix. In English it is a hayze of a mans head. Hayre.

Crinis is the latin wozd foz a womans haire, Pili is the latin wozd foz beasts hayze. And all maner of hayzes bée ingendered & doth come of a grose matter oz fume being hot, wherfoze this cõmon pzouerbe is vsed in latin, that Vir pilosus semper est luxuriosus, that is to say, man that is full of hayze is euer venerious, vnlesse grace (as I say) wozke aboue nature. There be. vii. pzincipall colours of hayzes. There is first albozne haire, yelow hayze, red hayze, black haire, fleren hayze, gray hayze, & white haire. Albozne hayze, & yelow haire commeth of a gentill nature, grounded vpon a good cõplexion

which is bloud, fleren haire is engendred of fleume, the red haire is ingendred of the multitude of grosse humours, specially of grosse bloud. The blacke haire commeth of colericke humours mixt with melancholy humours. The gray haires doth come of the defection of naturall hayre, or elfe it doth come of corrupt fleume. Euery haire hath a hole, and beside euery haire is a poze wher the sweat doth come forth. The haires of man haue diuers impediments, it may bee eaten with wormes, it may fall of, it may stinke.

The falling of the haire, loke in the Chapter named Alopecia.

A remedy.

If the haire be eaten with wormes, take a pint of white wine & stampe.iii. heades of Garlike with.ii. handfuls of wormewood & boyle all together and wash the head. Or els an oyntment named Psilotium. Or els desolue an vnce of Aloes cabalin in a pint of wine and wash the head.ii. or iii. times.

To make hayres to grow and that they shall not fall.

Take of the oyle named in latin, Olium costinum, & anoint the head with it oft.

To make haires to fall.

Take of arsnecke an vnce, of vnslaked lyme halfe an vnce, myxe this together with vineger, and wash or anoynt the places diuers times. Or elfe take of the oyle of Henbane, of the oyle of Mandragor of each halfe an vnce, compound this with the bloud of a backe or a flytter mouse, and anoint the place.

The 57. Chapter doth shew of a mans head.

The head. CApud is the Latin worde. In Greeke it is named Cephales. In English it is named a mans heade, the which is the seate of the soule, and therefore when the head doth ake, all the body is out of temper. In the head may

may by many infirmities, as the Apopleri, the Scotomy, the Megrym, the Swo, the phreniſes, the falling ſickneſſe, and diuers other infirmities beſide aches, as it ſhall appeare in ther Chapters. As for aches in the head be many. Firſt ther is an ache the which doth come by extreame labour. Ther is an ache the which may come by ſuperabundance of reume. Then is ther an ache the which doth come by extreame cold. Ther is an ache the which may come by aryditie or drineſſe in the head. Ther is an ache the which may come by a bilus humour or by ſome Apoſtumacion. Ther is an ach the which may come by or thorow dronkenneſſe. Ther is an ach in the head, the which may come by ventoſitie. There is an ache the which may come by a blow, a ſtripe, or a fall, or any great hurt in the head. There is head ache, the which may come by any maner of feuer, & by other certaine ſickneſſes. And beſide all theſe, aches may be in the head thorow the caſyditie or heate of the ſunne, or by intemporancy of the ayer corrupted. And it may come by the euill operation of the planets and ſignes.

A remedy for all theſe premiſſes except dronkenneſſe.

Firſt vſe in all thinges temperance, and an order in all thinges, rule the body that it fall not into infirmities, and purge the head oft with gargarices and with ſternutacions, with pilles of Cochie, Pillule aggregate. Perapigra Galeni, or Peralogodian ruffi, or Peralogodian, & Aqua mel is good.

The 58 Chapter. doth ſhew of a carbocle or botch.

CArbunculus is the Latin word. Altoin is the Arabye worde. In Engliſh it is named a carbocle or botch, carbunculus, is deriued out of a word of Latin named carbo, the which is a cole in engliſh, for this infirmitie hath the propertie of a cole ỹ is hot burning, for a Carbocle doth hurt Carbocle.

and prick. For this matter loke in ỹ chapter named Altoin.

The 59. Chapter doth shew of the sickenesse of the prisons.

Sicknes of the prison.

CArcinoma is the Greeke word. In English it is named the sicknes of the prison. And some auctours doth say that it is a Canker, the which doth corode and eate the superiall parts of the body, but I doe take it for the sicknes of ỹ prison.

The cause of this infirmitie.

This infirmitie doth come of corruption of the ayre & the breath & filth the which doth come from men, as many men to be together in a little rome, hauing but little open ayer.

A remedy.

The chiefe remedy is for man, so to liue, and so to do, that he deserue not to be brought into no prison. And if he bée in prison, either to get friendes to helpe him out, or els to vse some perfumes, or to smell to some odoriferous sauours, and to kéepe the prison cleane.

For Cardiaca loke in the Chapter of veynes named Mediana.

The 60. Chapter doth shew of a canker in a mans nose.

Canker.

LArcinodes is the Greeke word. In Latin it is named Cancer in naso. In English it is named a Canker in the nose.

The cause of this impediment.

This impediment doth come of collor adusted, mixt with corrupt bloud and reume, for reume is the cause of many infirmities.

A remedy.

First mundifie the place with white wine & roch alome, and then if ther be any dead flesh, corode it with Aqua ardens or with Aqua forties, and than take of hony halfe a pint, of the white of iiii. egges, of barly bran, an handful, incorporat, this toge-

together and make a playster, or els doe as you shall find in many places of this boke of other kindes of Cankers.

The 61. Chapter doth shew of the Cardiacke passion.

CArdiaca prsio, bee the Latin words. In English it is named the Cardiack passion, or a passion about the heart, for the heart is depressed and overcome with faintnesse. The Cardiacke passion.

The cause of this infirmitie

This infirmitie doth come of evill humours the which bee in the celles about the heart, it may come also of to much sweating. Also it may come of imbecilitie or weaknes of the body. And it may come of grosnes of blood, or of melancholy, if it doe come of an evill humour in the celles about the hart, either it doth come of grosse blood, or of a colerick humour. And then is ther about the hart trembling with heat, the which causeth thirst, & oftē fetching of wind, if it do come of imbecilitie or of melancoly, then the pacient is in feare, in dulnesse, and sorrow.

A remedye.

For this matter use maces in all maner of meates, & use the confection of Aromatibus, and purge evill humours, and use mirth and merry company, & beware of pencifulnesse.

The 62. Chapter doth partract of the flesh of man.

CAro is the Latin word. In Greeke it is named Sarx, but I did learne amongst ỹ grækes creas, as thus to say, give mée some flesh. In Greeke they say Dos so moo creas, this is no true Greeke although it be the common spēch in Greeke. There be many maner of fleshes as euery man doth know, but I doe not pretend to speake of no other flesh, but of the flesh of man, the which may be putrified and corrupted, as Flesh.

by Hydropsies and putrifying of the bloud. if the flesh bée in temperance and not corrupted, naturally it is hot and moyst, if it bée putrified with any of the kinds of Idropsies, loke in their Chapter, if it bée infected with euill bloud, loke in the Chapter named Sanguis, and in the Chapter of Leprousnesse.

The. 63. Chapter doth shew of the priuation of mans wit.

Priuacion of wit

CAros, is the Greeke word. Suqueth and Sabara bée the Araby wordes. In Latin it is named Dormitacio Vigilatiua. In English it is named priuacion of mans wit, it doth differ frō a sickнes named the Letherge, for Caros doth draw the breth in, and expelleth it out, & so doth not the Letharge that can not be perceiued. And the pacient that hath this infirmitie named Caros, if any man doe aske him a question, he will anst were. And the Letharge pacient can not. Also it doth differ from an infirmitie named Apoplexia, for the Apoplexie is euer with vehement aspirations and drawing deepely the breth. And so is not Caros.

The cause of this infirmitie.

This infirmitie doth come of a colde humour perturbating the brayne.

A remedy.

First purge reume, and kéepe the féete warme, and vse sternutations and gargaricies.

Caros as some men say is a surfet.

The 64. Chapter doth shew of one of the kyndes of the falling sickнesse.

A kinde of the falling sickнesse.

CAtalepsis or cathocha be the Greeke words. In Latin it is named congelacia. The barbarous word is named catalencio. In English it is named the Catalency, which is one of the kindes of the falling sicknes.

The cause of this impediment.

This

This impediment doth come of cold rume, the which doth moleſt and trouble the braine and head, that it doth depriue one of his wit, & doth fall to the ground, & can not moue nor ſtere, for as one is taken ſo ſhall he lye, other while open eied, & other while cloſe eyed. And although ỹ eies be opē yet one ſhall not ſée, heare, nor ſpeak, nor ſcarſe draw any wind in or out ỹ can be perceiued, for one ſhall lie as he were dead for a ſpace.

A remedy.

Firſt purge rume which is ỹ chiefeſt cauſe of the infirmitie, & then vſe the diet the which is ſpecified in the chapter named Analepſia. And in any wiſe let not the perſon or pacient be in feare, nor let him reſort where ther is great company, as in market places, churches, ſcooles, & great mens houſes, for ſuch things doth ſeduce all the kindes of the falling ſickneſſe. And ſo it doth if the pacient be vnder a vaut, or a church, ỹ is vauted, or any other cloſe houſe, ſpecially if ther bee any Charcole or ſea cole burned & hath no vent, but that the fume of it do enter into the body, the pacient will fall, for this matter looke in the Chapters named Epilepſia and Analepſia.

The 65. Chapter doth ſhew of a dead or a deepe ſleepe.

Cataphora is the Greeke word. In Engliſh it is named a dead or a déepe ſléepe, or a diſpoſition to bée euer ſompnolent and heauie. A deepe ſleepe.

The cauſe of this infirmitie.

This infirmitie doth come of a rumatike head, and ſuperabundance and fleume.

A remedy.

¶ Firſt purge reume, and diminiſh fleume, and vſe not to much drinking of wine and ſtrong ale.

For Caroli, looke in the ſecond booke named Extrauagantes.

For Cartilago, looke in the Extrauagantes in the end of this booke.

The.66.Chapter doth ſhew of a Catharact.

A catharact. CAtharacta,is the babarous woꝛd.In Greeke it is named Ypechime.In Engliſh it is named a Catharact,ẏ which doth let a man to ſée perfectly.

The cauſe of this infirmitie.

This infirmitie doth come of a groſe,and waterish humour, the which doth lye beforꝛe the ſight,letting a man to ſée clerelie,foꝛ he can not deſerne a far of,a crow from a man,noꝛ a beaſt from a buſh,and of one thing,he ſhall ſée two things,although it be but one thing.

A remedy.

Firſt bée ware of any thing the which ſhould fume into the head,as wine, Garlike,Onions,the fatnelle of fiſh,& ſuch like.Then vſe gargariſations and ſternutations, as I haue rehearſed in this booke in many Chapters. And beware of coſtiuenes, and vſe purgations to purge the head and ſtomake,as pilles of Cochée and ſuch like.

The 67. Chapter doth ſhew of a Catarice or a Murre.

Murre. CAtarrhos, is the Greeke woꝛd, caterrus is the barbarous woꝛd,In Latin it is named Inundacio oꝛ Diſtillatio. In Engliſh it is named a Catarue oꝛ a Murre.

The cauſe of this infirmitie.

This infirmitie doth come of reume,the which doth diſtill from the head into the ſtomake, & otherwhile it doth make ſuffocations.

A remedy.

Foꝛ a Catarue is good Dyacodion, & the ſirup of Popy,and ſternutaciõs & gargarices be good foꝛ this matter.And if ther bée any ſuffocacions which by ſtrangulacion doth follow a Catarue,vſe to eate Dianucum,ẏ which in Greeke is named Diacoꝛdon,and Pillule contra catarrhos be very good, and beware of coſtiuenes, and therefoꝛe vſe the afoꝛeſayd pilles. Catin be.v.ſmall ſpondylles,the which be.v. ſmall bones in

the

the back bone.

For Cataſtropha, loke in the Chapter named Anaſtrupha.

For Cathesia, loke in the Chapter named Cacecia or Cacexia.

For Cathoca, loke in the Chapter named Catalepſis.

For Cauſos, loke in the Chapter named Febris ardens.

Cauteriſacio, is Cauteriſacion, that is to say, burning or sering with a hot yron or scale of golde.

The 68 Chapter doth shew of payne in the head, named the Cephalarge.

CEphalargia is the Greeke word. Soda is the Araby word. In English it is named Cephalarge, or an vniuersall payne in the head. Some auctours doth holde opinion that Soda and Cephalta is one infirmitie. Payne in the head.

The cause of this infirmitie.

This infirmitie doth come eyther by extreme labour or by surfeting, or of the corruption of the ayre, or by some extreame heate, or elſe by extreame cold, or drincking of hotte wines.

A remedie.

First bee ware of all things the which doth hurt the head, as Garlyke, Onyons, Chibolles, wine, stoping downe with the head, extreame labour and such lyke, and bee ware of surfeting and dronkennesse, and purge the head with gargarices, and sternutacions, and purge the head, and the stomake twise a wecke with pilles of Cochee or such lyke.

The 69 Chapter doth shew of a payne in the head named the Cephale.

CEphalea is the Greeke word. In Latin it is named Dolor, ingens in capite. In English it is named the Cephale, the which is an extreme paine in the head that a man cannot a- Chephale head ache.

bide no light nor no noise, and the pacient doth loue to bée in darke places, and his head hée doth think doth goe in péces, and a pillow is better for the pacient then a coat of defence,

The cause of this impediment.

This impediment doth come eyther of extreme heate, or else of extreame cold, or of some maliuolus humour.

A remedy.

First sée that the pacient bée not costiue. And then vse all manner of things the which is rehersed in the Chapter named Cephalargia. And béware of vsing too much venerious actes, specially in sommer.

For Cephalica, loke in the chapter named Mediane & Vene.

The 70 Chapter doth shew of a mans Skull.

Skull. CRaneum is the Latin word. In Greek it is named Cranion or Cranos. In English it is named a mans Skull, the which may be fractered or broken, or else it may be putrified or corrupted.

The cause of this impediment.

This impediment may come of a fall or a bowse, or by a stripe, it may also come of some interiall sickneße, or some exteriall disease.

A remedie.

First the Chirurgion must know how the Skul was broken, and then shaue the head, & make incision of the skin, to sée aparantly the Skull, then mundyfie the place with white wine warme. Then take of Myrre an vnce, of Aloes Apatick, two drams, of Sarcocoll, of Frankensence, of Sanguis draconis, of Mader, of each the weyght of two d. incorporate all this together, and in Sandill lay it vpon the place, and after that do as you do in other fractures.

The 71 Chapter doth shew of the brayne of man.

Brayne. CHrebrum is the Latin word. In Greek it is named Euce-phalos. In English it is a mans brayne, the which is the

second

second principall member in man. In the which principall member doth rest the animall spirites. The brayne is cold and moyst. And in it selfe it is without blod, and without filth. The beast,the fish,the foule, the which hath no brayne cannot sleepe. And if the brayne bee perced or hurt,perell of death consequently followeth. And diuers tymes the braine is inflated and hath diuers other impediments.

The cause of this inflacion.

The cause is,when the pores bee opened out or aboue all naturall courses, it doth let in subtill winde,the which doth make inflacion,or else the pores opened,coldnesse descending from the brayne,is reuerberated into the ventricles of the braine againe,& maketh inflacion which is a periculus passion,& doth put a man in perill and ieopardie of death,for the which is good the confection of Muske,& diatesseron and the electuary of Gemmis, and pilles of Elephangyne is good to purge the brayne, & Drimell squiltie compound, is good for opilacions of the braine.And to know whether a man be infected with this infirmity or not , one may know it by these signes,inflacion or swelling wil bee about the Temples,and the head or face they will swell and bee red,and the patient shall not well heare, and an ague will bee concurrant with the infirmitie.

A remedie.

First vse sternutacions & gargarices.And purge the head with pilles of Elephangine, & vse the medicines the which bee rehersed in this Chapter in the cause of the inflacion of the brayne.

The 72 Chapter doth shew of the hinder-part of the head.

COrnix is the Latin word. In Greeke it is named Epomis.In English it is the hinder part of the head , in the which may bee many impediments,as Letharges. The Poll.

Oblini-

Oblitiousnesse, the opopleri and such lyke, for the which impediments or sicknesses looke in their Chapters, and vse the medicines that ther bée specified. And bæware of hurting the hinder part of the head, for the brayne doth lye there.

Chilis is the name of a veyne, the which doth spring out of the liuer.

The 73 Chapter doth shew of an infirmitie in the eye lids.

The eye lid. CHimosis is the Creeke word. In English it is an impediment ỹ which is in ỹ skin, the which doth inclose the eye

The cause of this impediment

This impediment doth come of a salt humour.

A remedie.

For this matter gargarices be good to bring the humours another way, that it haue no recourse to the eyes, for if the salt humour haue a recourse to the eies, it will make a man blere eyed, bésides this aforesayde impediment.

For Chinanchi, looke in the Chapter named Angina.

The 74 Chapter doth shew of the Ciphac.

Ciphac. CIphac, is the Araby word. In English it is a call or a pellicle the which doth compasse about the guttes. And diuers times the sayd Ciphac may bée relared or broken.

The cause of the breaking of the Ciphac.

The Chiphac, is broken thorow a great lyft, or a fall, or a brwse, or by great crying, or extreame halowing, or by leping into a saddell, or otherwyse leping or strayning a mans selfe.

A remedy.

For a remedy for this infirmitie looke in the Chapter named Ruptura.

For Cirsocella, looke in the Chapter named Ramex.

The

¶The 75 Chapter doth shew of carnells.

CHerade is the Greek word. Some auctours doe call it Strume, and some do call it in Greek Antiades. The Latins do call it Glandule. The Barbarus people doe name it Scrophule. In English it is named carnells in a mans flesh, for this matter looke in the Chapter named Glandule, and vse the medicines, that there bee specified. Carnells.

The 76 Chapter doth shew of the goute in the hands.

CHiragra is the Greeke word. In English it is the goute, the which is in the hands & fingers of man. And it doth run from one ioynt to an other, as other goutes doth. The gout in the handes.

The cause of this impediment.

This impediment doth come of reume & euill dyet. And ther bee two kindes of the gout in the hands, the one is confirmed and cannot be made whole, for if it do come by kinde, so that the ioynts bee broken, the sickneſſe is vncurable. The other the which is not confirmed may bee made whole.

A remedie.

Take of Colewarts three handfulls, seeth it in a little lie with three sponefulles of vineger, and halfe a sponefull of fault, stamp all these together and make a playster. Or else take Triacle & make a plaister of it, and lay it to the place. And marke that if the matter doe come of a hot cause, minister hotte medicines. And if it doe come of a colde cause, minister no hot medicines, but colde medicines, and let the pacient beware of eating and drinking of those things that bee ouer hot or ouer colde.

The 77 Chapter doth shew of carnall copulacion beetwixt man and woman.

COitus is the Latin word. In Greek it is named Ochia or Synousia. In English it is named carnall copulacion beetwixt man and woman, and it is a naturall thing amongst Iaping.

beastes,

beastes, foules, and fishes, and all other things hauing lyfe and doth ingender.

The cause of this naturall copulation.

This naturall copulacions doth come of thrée causes. The first is that when God had made man, beast, fish & foule, and all other things that doth ingender, he byd them to increase and to multiply the world or the earth. The second cause is, that naturally euery male desireth copulacion wt his make, for the Philosopher sayth. Euery lyke desireth to haue one lyke to him, for and if any copulacion bée had with vnlyke, then is engendred a monstrous thing. The third cause is, that euery thing bearing or hauing lyfe, desireth his make except man, for a man hath reson, in whom grace may worke aboue nature, and if grace dw not worke aboue nature, for carnall copulacion a man may liue chast, as well in youth as in age. And an olde man to fall to carnall copulacion to get a childe, hée doth kill a man, for hée doth kill himselfe, except reason with grace doe rule him. But oft times in this matter old men dw dote, for it is hard to get out of the flesh, that is bread in the bone. And further more I dw say. Quid multum coniunt diu viuere non possum, for it doth ingender diuers infirmities, specially if venerious persons vse carnel copulacion vpon a full stomake.

Medicines for a man which cannot doe the acte of matrimony thorow impotency.

The electuary de Aromatibus, and a confection of ginger is good for this matter. Also a confection made of the stones of a For, and the electuary of Aleschok is very good for this matter, and so is the confection of Alharik, and the second confection of the stones of a For. For the making of these things & many other things in this booke, the Poticary must dw it, or else any other man shall mar all that hée doth goe about, and the medicines shall not take none effect, except the matter bée well ordered and truely made.

Mede-

Medicines to help a man or a woman to haue children.

First a man must know whether the fault be in the man or in the woman. If the fault be in a man it doth come thorow weakneſſe or debilitie of nature, or for lack of erection of the yerde, let ſuch men vſe reſtorative meats and drinks, and vſe good dyet, and vſe no venerious actes after a ful ſtomack. If the woman bée in the fault, it doth come of ſubtilitie of humors in the matrix or place of concepcion. For this matter loke the Chapter of concepcion. Furthermore this is good to make a woman to conceiue. Take of Mandragor apples, conſect them with Roſe water and Sugar roſet, and take a porcion of it ix. daies. And héere is to bée noted for maried men that Ariſtotle ſayth Secondo de anima, that euery perfect thing is, when one may genarate a thing lyke to himſelfe, for by it hée is aſſimiled to the immortall God. Auicene de naturalibus, glorified naturall procreacion. And for this cauſe God made man and woman to increaſe and multiply to the worlds ende. For this matter loke further in the Extrauagantes in the ende of this boke.

Medecines to keepe a man or woman low of courage.

To kéepe one low, is the vſage of eating or drinking of vineger, or ſmelling to it, and ſo dayly vſe Rew and Camphire for this matter is good to ſmell to. And Tutſane otherwiſe named Agnus caſtus, & Singrene otherwiſe named houſe læke, and ſtrong purgations, watch and ſtudy, and all bitter and ſoure things doth mittigate or ſwage the corage of man, for this matter loke in the Chapter named Priapiſmus.

For Contorcio oris, loke in the chapter named Tortura oris.

For Columella, loke in the Chapter named Gargarion.

The 78 Chapter doth ſhew of the Colicke.

COlica paſſio, bé the Latin words. In Engliſh it is named the Colycke, and it is named a paſſion, for as much Colycke.

as

as the paine is very extreme. The Colycke doth take his name of a goute, the which is in man, named Colon.

The cause of this infirmitie.

This infirmitie is engendred of ventositie or winde, the which is intrused or inclosed in the goute named Colon and cannot get out. And otherwhile it commeth of a Colerike humour the which doth dry vp a mans egestion or order.

A remedy.

First bée ware of costiuenesse, and bée ware of colde, and of eating of cold meates and fruites, and all manner of meats that hony is in. And vse Clysters and suppositors, or some easie or gentle purgations, and kæpe the belly warme, and bée not long fasting, and vse Diaciminum, or the confection of the first inuencion of Philonii, and the Dyle of Lyllies, and so bæ Pillule feride minores.

The 79 Chapter doth shew of an humour named Coler.

Coler. COlera is the Latin word. In Greeke it is named Cholæ. In English it is named Coler, the which is one of the foure humours. And is hot and dry, lying or bæing in the stomacke, and is mouable. There bæ fiue kindes of Coler. The first is naturall Coler, which is reddish, cleare, and pure. The second is glassy, the which is ingendred of wateriish, fleume, and of red cleare Coler. The third is whitish, viscus, and clammy lyke the white of a raw egge, the which is ingendred of congellacion of fleume and of cleare red coler. The fourth is græne, the originall of the which commeth of malice of the stomake. The v. is a darke græn coler, and doth burne in the stomake, and is engendred of too much adusted humours.

A remedy to purge Coler.

Coler adusted doth purge, the pilles of Lapidis lazule, and so doth Yeralogodion ruffi, and the confection of Hameth. And to purge citrine coler is good ỹ confection of Manna, & the pilles

the

the which be good against colerike feuers & pillule ffilii. And to purge grosse & viscus coler, vse Sirupus acetosus. And it is good for red coler, & for all superfluous coler, vse the pilles named Pillule scomatrice, pilles of Turbith, or pilles of Coloquintida, & so doth Sirupus acetosus laratiuus, & so doth the confection made of Fumiterre, this must be done of a Poticary, the which hath the practise of all matters, for I nor no man else can not in their maternall tongue expresse the whole tearmes of phisicke.

The 80. Chapter doth shew of a passion that is in the belly.

Colirica passio, as Alexander sayth, is deriued out of a word of Greeke named Colides, the which is named the inwards of a man. Some Grecians doth name this sickness Colidica, or Ciliaca, or Cocliaca passio, and some Greekes with latinesse doth name it Cholera. In Latin it is named Ventralis passio. In English it is named the belly ache, or a passion in the belly. Belly ache.

The cause of this impediment.

This impediment doth come for lacke of perfect digestion, for a man shal eronerate or discharg by egestion & vomit both his body & stomake in an houre, vpward and downeward.

A remedy.

First beware of cold, and eating of cold meates and liquid meates, as of all kind of Potage, sewes, posset ale, ale brues, and candelles, and euery thing that is laratiue, as plomes, appels and such like. And comfort the stomake with the confection of Aromatickes, and vse Cordialles and rosted meate and broyled meates.

The 81 Chapter doth shew of a man or a womans colour.

Color is the Latin word. In Greeke it is named Choma. In English it is named a man or womans colour, and some bee good and many be euill. Colour.

The cause of good and euill colours.

A good colour commeth of a good complexion, and an euill colour doth come of an euill complexion, as by sickneſſe or a ſodaine feare, or anger, or malice, or by extreame heat or cold, and by great labour or dronkennesse, and such like causes.

A remedy.

First I doe say that phisicke cannot help none of all theſe impedimentes, except it doe come by sickenes. And the most of the other doth come by nature, & that thing that nature doth giue to man, no phisition can take it away, how be it in diuers infirmities many and expert Phisitions may mittigate the paine for a time, but they cannot clerely take it away, for this matter looke in the Chapter named Cutis, and vse good meate, bread and drinke.

For Collum, which is the necke of man, looke in the second booke named the Extrauagantes in the end of this booke.

The 82 Chapter doth shew of burning.

Burning. Combuſtio is the Latin word. In Greeke it is named Pyritasta. In English it is named burning with fire. Then is there Ambuſtio, the which is the Latin word, and in english it is named scalding with licor.

The cause of this impediment.

This impediment of burning doth come two wayes, eyther it doth come by burning of fire, or els by burning of a womã thorow carnall copulation. And Ambuſtio which is to say scalding, doth come by hot and seething licour, as water, lye, oyle, wort, or such like.

A remedy for burning with Fyer.

Take the white of a raw egge & beat it with an vnce of the oyle of Roses, than put to the iuice of Houseleke an vnce, of Nightshade, of Plantine, of ech of them halfe an vnce, of the ruſt that is vnder the handyle of a smith ii. vnces, compoũd all this together & wash the place oft. And then take Populiõ and ad to it a little of the oyle of Roses, as much of the iuice

of

of Plantaine, & incorporate all together & make plaisters. Or els take the ointment of Cerusse, & the ointment of Sericine named in Latin Unguentum sericinum. And popilyon is good, and such other like.

A remedy for scalding with water.

Take of the iuice of Houseleke & incinet a linnen cloth in it and lay it vpon the place. Also boyle Armoniake and camphyre is good when it is desolued in the oyle of Roses, & lay vpon the place. The water of purslaine and Myrtils, Cerusse and the white of raw egges, & such like be very good for all maner of scalding.

A remedie for burning of or with a woman.

Ignorant persons that be burnt of an harlot, as sone as hée hath done his carnall and filthie concupicence, let him wash all his secret places with white wine thrée or foure times, as sone as the matter is done, least at length the guts fall out of the belly. And if hée get a dorsor, or two dorsors and a ryder, let him loke in ỳ Chapter named Ambustio meretricis.

The 83. Ghapter doth shew of a terrible and deepe sleepe.

CAmo is the Greeke word. In Latin it is named Crauis et profundis sompnus. In englisch it is named a long and a greuous slæpe w̃ exhaustion of wind, for he or she hauing this impediment, will snort & snore, the head lying high or low. An euill sl

The cause of this infirmitie.

This infirmitie doth come of superabundance of humours, specially of reume and other corrupt humours mixt with it, the which doth cause immoderate and vnnaturall slæpe.

A remedy.

¶ First purge the head, and after vse sternutacions, and drinke not late, and vse a good diet and surfyt not, and lay the head high.

The 84. Chapter doth shew of conception.

COnceptio is the Latin word. In Greeke it is named Silepsis. In Englisch it is named conception, or when a Conception.

woman is conceiued with childe.

The cause that a woman can not conceaue.

¶The cause that when the sæde of man is sowne and the place of conception is lubrifact and can not reteine the sæde but doth slip away from the woman, ther can not be concepcion, therfore let the matrix or place of conception bee kept in a temperance, neither to moyst nor to drye, neither to hot nor to cold. And that the woman haue the due order of hir termes, and if the man or woman bee fat, let them eate pepper in their meates and drinkes, and vse purgacions.

A remedy.

¶Let barren women vse to eate in pouder the matrix of an Hare, or drincke the pouder of the stones of a Bore, with wine. And let hir kepe an order in hir meates & drinks, & vse no venerious actes after a full stomake. Looke for this matter in the Chapter named Embrico.

For Condolamita, looke in the Extrauagantes.

For Coniunctiua, looke in the Chapter named Oculus.

The 85. Ghapter doth shew of sleeping with open eyes.

Sleeping with open eyes.

COngelacio is the Latin word. In English it is when a man lieth a sléepe hauing his eyes open as a Lyon doth without mouing of the eyes and the eye lide.

The cause of this impediment.

¶The cause of this impediment Aristocle doth shew in his Metheor, that it doth come of a cold waterish humour, the which as I doe thinke, doth lye in the hinder part of the brayne.

A remedy.

¶First purge that waterish humour with Clisters, than make frications or rubbings with the hand of man vppon the forehead, and vse gargarices and sternutacions, & anoynt the head with the oyle of Lylyes.

The

The 86. Chapter doth shew of the heart of man.

COr is the Latin word. In Greeke it is named Cardia. In English it is named an hart, the hart is the principall member in man. And it is the member that hath the first life in man, and is the last thing that doeth dye in man. The heart doth viuificate all other members, and is the ground and foundation of all the vitall spirites in man, and doth lye in the middle of the body, and is hot and drye. And there is nothing so euill to the hart as is thought and care, and feare, as for other impediments that bee longing to the heart, doeth appeare in the Chapters, as Cardiaca. Heart.

To comfort the heart.

There is nothing that doth comfort the heart so much beside God, as honest myrth and good companye. And wine moderatelye taken, doth letificate and doth comfort the hart, and good bread doth confirme and doth stablish a mans hart. And all good and temperate drinkes the which doth ingender good bloud, doeth comfort the hart. All manner of cordialles and restoratiues, and all swéet or dulcet thinges doeth comfort the hart, and so doth maces and ginger, rere egges, and poched egges not hard, they yolkes be a cordiall. Also the electuarie of Citrons, Rob de pitis, Rob de ribes, Diambra, Aromaticum mustatum, Aromaticum rosatum, and so is Electuarum de gemmis, and the confection of Xiloaloe, and such like bee good for the heart.

The 87. Chapter doth shew of defnes.

COpohsis, is the Greeke worde. In Latin it is named Surditas. In English it is named a man that can not heare. Defnes.

The cause of this impediment.

This impediment doth come to a manifold maner of wayes, either it doth come by nature, or els accidẽtal, by some strok, or stripe, or brose, or fall, or els it doth come by an humour, the which doth optiate or stope the Organs of hearing.

A remedy.

It doth come by nature, that is to say, that one is borne def, ther is no maner of remedy, but onely God to do a miracle. If it come accidentally, as by a stroke, a stripe, a brose or a fall or such like, & that by it the Organs of hearing be closed up, ther is no remedy but onely God, if it doe come of an humour ther is remedy, as thus. First put nothing into the eare except it be warme as bloud. Than take the gall of an Hare & mixe it with the grece of a Fox, & with blacke woll instill it into the eare. Or els take the fatnes of a balson ele and instinct black woll into it, & put it into the eare. Or els take of the iuice of Mogmewod & temper it with the gall of a bull, and intinct blacke woll into it, and put it into the eare.

The 88 Chapter doth shew of Illica passio.

Illica passion

Cordapsis is the Greeke word. In Latin it is named Emulicio intestinorum or Illica passio. Iohn Mesues doth name it domine miserere mei. In English it is named Illica passion This sickнes is derived out of a word of Greeke named Ilia, which is a gout in the belly of man. Some men doth name this sickneſſe Volnulus.

The cause of this infirmitie.

This infirmitie doth come of ventositie or wind the which is intrussed and inclosed in a gout named Ilia, & doth ascend diuers times to the hart, and will cause a man to vomit.

A remedy.

First beware of cold, and be not long fasting, eate no cold meates, nor no meate ỹ hony is in, beware of eating of potages and of fruits, and of all other thinges the which doth ingender ventositie, for this matter loke in the Chapter named Illiaca passio.

The

The 89. Chapter doth shew of a mans body.

A mans body.

Corpus is the Latin word. In Greeke it is named Soma. In English it is named a body. A mans body is of v. dispositions. The first is equalitie, the which consisteth in equalitye of humours. The second is grosnes, the which hath ii. kindes, the one is fatnesse and the other grosenesse of flesh, fatnesse doth come of cold and moyst humours, groseneſſe doth come of abundance of hot humours. The third disposition is leanesse the which doth come of a dry colericke humour. The fourth is named Sintesis, the which leannesse is swart and blacke, and it doth come of a cold and a dry melancholy humour. The fifth disposition is named squalidities or soggineſſe. And it doth come of colde and moyst humours of the disposition of them the which be infected with the Hydropsies. The body that is sick may be made whole many wayes, first by attraction, by expulcion, by disoluing, by mortification, by infriction, and by restoring. To comfort the bodye Diacalamite is good, and so is Trifora sarta magna, and so is Acetum inquilitis, & Pillule lucis, or Yerahermetis, and Yeralogodian ruffi.

The 90. Chapter doth shew of Corpulence.

Groseneſſe.

Corpulencia is the Latin word. In Greeke it is named Pachos. In English it is named Corpulence corporatnes or groſenes of the body, or fatnes.

The cause of this impediment.

This impediment doth come either by nature or els by grose fæding, or els by great drinking & ỹ doth make a great bellie.

A remedy.

If it come by nature ther is no remedy, if it come by grose fæding, or great drinking, vse much Peper both in drinkes, & vse purgations & laxatiue meates, and vse labour and exercise the body in open ayre and temporate weathers.

The 91. Chapter doth shew of the Pole.

Pose. CCoriza is the barbarous word, In Greeke it is named Corriza. In Latin it is named Rupia or grando. In English it is named the pose, or reume stopping or opilating the nosethrilles, that a man cannot smell.

The cause of this infirmitie.

This infirmitie doth come of reume the which doth distill from the head to the nose, or nosethrilles. And this reume is ingendred throw imperfite digestion, and throw fumositie or vaporous humours. And diuers times it is ingendred of cold taken in the fete, and it may come of late drinking or surfeting.

A remedy.

For this matter labour and fastings is good. And sternutacions or nesings is good. And to cause nesing, take of Elleborus albus & make pouder of it, and snuffe it into the nose, or take a rish or a straw and tickle it within the nosethrilles, and beware of drinking of wine, and of surfeting, and vse warme meates for a space.

For Coxa, looke in the Extravagants in the end of this booke.

For Coxendrix, looke in the Chapter named Sciatica.

The 92. Chapter doth shew of surfeting.

Surfit. CRapula, is the Latin word. In Greeke it is named crepalæ. In English it is named a surfet, & some say it is a headach.

The cause of this impediment.

This impediment doth come of an euill diet, eating & drinking late, or taking to much meat or drinck, or eating of raw or contagious meates, or taking euill drinkes drinking.

A remedie.

For this matter nothing is so good as abstinence, & to beeware what a man doth eate and drinke, and what diet hee doth keepe, there doth moe persons dye by surfeting, than by the swearde or killing, or hanging, wherefore I aduertise euery mã that no sensualitie ouercome him. And after a full stomack that which is hard of digestion, drinke two or three draughtes of wine specially Sacke. And with meat drincke

no

no wynes, except it bée Gascone wyne, or Renish wine, or French wines. And after a surfet eate no meate, nor drinck little or nothing vnto the tyme the stomake bée euacuated. And for this matter vometing is a perfit medicine, so bee it that age and strength will permit it.

For Craneum looke in the Chapter béefore Cerebum.

The 93 Chapter doth shew of the stringes that a mans stones doth hang by.

Stringes of the stones.

CRemasteres is the Greeke word. The Barbarus word is named Cremastres. In English it is the strings wherby the stones of a man doth hange, and they may haue impediments many waies.

The cause of this impediment.

This impediment doth come eyther by strayning or by brosing, or by some putrified humour.

A remedy.

Take the fatnesse of a Cony and anoynt the cod and the stones, and then wrap the Cod in a Conyes skin, dwe this iij tymes, and labour not for iij. dayes.

For Crines, looke in the Chapter named Capillus.

For Cronea, looke in the Chapter named Oculus.

The 94 Chapter doth shew of a mans Skin.

The Skinne

CVtis is the Latin word. In Greeke it is named Chros or Derma. In English it is a skin, the which is in diuers men of diuers colours, much after the cõplexion of man, for some hath white skins, and some hath red skins, and some hath black skins, and some hath glasse and dankish skins, & some hath tauny skins, and some hath grasse or grænish skinnes.

The cause of this impediment.

These impedimentes doth come many waies. First if the skin bee white it doth come of flume, and if the skin bee red,

it doth come of blood, and if the skin bée black, it doth come of black coler, & if the skin bée tawny or glasie it doth come of coler adusted, and if it bée grasse or grænish, it doth come of melancholy and cold humours.

A remedy to mundifie the skinne.

The confection of Hamech is good to purge and to clense the skin, & so is Trifera mustata, or Diamorosion, Oyle of Beanes is good, & so is the Oyle of the yolkes of egges, or the oyle of Iuneper, the oyle of Wheate, or the oyle of Ash kayes.

The 95 Chapter doth shew of square wormes in a mans body.

Wormes. CVcurbiti is the Latin word. In English it is square wormes in a mans mawe and guttes.

The cause of these wormes.

These wormes commeth thorow corruption and abundance of fleme.

A remedy.

Eate Garlike with meates dayly for ix. dayes, and that doth kill all wormes in a mans body. Aloes cicotrine is good to kill wormes, and so is wormesæde, if it bée bled and dronke with milke or malmesy. For this matter loke in the Chapters named Lumbrici and Vermes.

The 96 Chapter doth shew of imperfit digestion.

Imperfit digestion. CRuditas is the Latin word. In Greek it is named Apepsia. In English it is named imperfit digestion, or when a man doth egest his meate it doth come from him as he did eate it, or doth sée the substance of it.

The cause of this impediment.

This impediment doth come of intemperance of the ventricles of the stomake & the belley, or thorow inflamacions, or else an euill liuer may bée the cause.

A remedy.

First purge the stomake with pils of Cochée or such like, and vse to eate grœne ginger. Diagalanga is good for this matter, and so is Ipocras and Sacke, and other odoriferous wines, and

and al maner of odoriferous sauours for this matter is good

Thus endeth the letter of C. And here
followeth the letter of D.

The 97 Chapter doth shew of a mans tooth.

DEus is the Latin word. In Greeke it is named Odons. In English it is named a Toth. A Toth is a sencible bone, the which beeing in a liuing mans head hath feeling, and so hath none other bone in mans body, and therefore the Toth ache is an extreame payne. A tooth.

The cause of this payne.

This payne doth come eyther by an humour discending out of the head to the teeth or gums, or it may come by corroding or eating of wormes, or it may come of corrupcion lying and being vpon & betwixt the teeth, or it may come by drinking of hot wines, eating of hot spices, or eating of hot apples, pears, & such like, or it may come of a hot lyuer or stomacke.

A remedie.

First purge the head with pils of Cochée, & vse gargarices. And if it do come of any cold cause, chew in the mouth diuers tymes the rote of Horehound. And if it come by wormes. make a candell of ware with Henbane seedes and light it & let the perfume of the candle enter into the toth & gape ouer a dish of colde water & then may you take the wormes out of the water and kill them on your nayle, the worme is little greater then the worme in a mans hand. And beware of pulling out any toth for pull out one and pull out moe. To mundifie the teeth, wash them euery morning with cold water and a little Koch alome.

Dia is a notable worde in Greeke, and the Grecians hath vsed and doth vse to set this word Dia before all theyr notable words, as wel in Phisick as Musick, as it shall appeere in the Chapter of Musicke.

The 98 Chapter doth shew of them that cannot keepe their water but pisse as much as they doe drinke.

Diabete

Inordinate passing.

Diabete is ỹ Greek word. And some Greeks doth name it Dipsacos, or Sipho. The Latins do name it Affectio renum. The Barbarus men do name it Diabetica passio. In English it is named an immoderate pissing.

The cause of this impediment

This impediment doth come of imbecilitie of the raines of the back and of the secret members of man or woman, and it may come of calditie or heat of the raynes, and the back; it may come of lecherie, and of labour, and such lyke.

A remedy.

First purge the matter with Manna and Cassia fistula. And then drink cold water & by and by vomet it vp agayne. And then take of Coriander preparated, of Spodium, of Corall, of Carabes, of each an vnce, confect this with Whay, and vse to drink of it diuers times in a day. If it do come through imbecilitie or weakneſſe of the backe, vse Clary stewed with a cockerel, or fry Clary dipt first in the yolkes of egges, & vse restoratiue meates & drinkes. If it do come by weaknes of a mans priuie member, vse to eate in the morning ii. or iii. rere egges, and put into them the pouder of red nettels and suger. If it doe come of heate in the back, vse to anoynt the back with the oyle of Newmifer, or the oyle or iuyce of Sengrine, otherwyse named Houſe leeke, or such cold things.

The 99 Chapter doth shew of a payne or dolour.

What payne is.

Dolour is the Latin word. In Greeke it is named Lipe. In English it is named paine or dolour, the which may bee many waies, as by sickneſſe of the body, or disquietneſſe of a mans minde.

The cause of this payne.

Diuers times of great pleasure doth come great paine, as wee see dayly that throwgh ryot and surfeting, and sensuality doth come diuers sicknesſes. Also with sport and play, taking great heate, or taking of extreame colde doth ingender diſseases and paine. Also for lacke of patience many mens and womens minds bee vexed and troubled.

A

A remedie.

If a man wil eschew many paines and dolours, let him liue a sober life, & distemper nor disquiet ẏ body by any excesse or sensualitie. And let him arme himselfe with pacience, & euermore thanck God what-soeuer is sent to man, for if aduersitie dow come, it is eyther sent to punish man for sin, or else probacion, & with sorrow vse honest mirth & good company. For Demoniaci, loke in ẏ second booke named ẏ Extrauagants.

The 100 Chapter doth shew of a mans Midryffe.

Diaphragma is the Greeke word, and the Latin word. In English it is named the Midryffe in a man, the which is a grosse skin, or pannicle, or musculles, the which deceper the spirituall members from the nutrytiue members, deuiding the hart and the longes from the stomake and bowels. Isaacke doth say, that a plurise is an hot impostume, and is ingendred in the Midriffe, otherwyse named Diaphragma, for a remedy for this impostume, loke in the chapter named Plurities, and in the Chapter named Apostema. Mydryffe.

The 101 Chapter doth shew of Flyxe or laske.

Diarthea is the Greeke word. In Latin it is named Fluxus. In English it is named the Flyxe. A Flyxe.

The cause of this infirmitie.

This infirmity doth come of a salt & malicious humour. For this matter loke in ẏ cap. named fluxus in the Extrauagants.

A remedie.

Take of Suger roset made of dry Roses, of Trisandal, of each an vnce & a halfe, mixe this together & eate it with meates, or drinck it with drinckes, but the best remedy that I could finde is, to take thrée handfuls of sayne Iohns wort, and as much of Plantine, and as much of Cressis, and sœth this in a galon of raine water, or read wine to a pottel, and straine it, and put to it two vnces of the pouder of Synamon and drinke of this drinke warme.

Didimes bée two little skins the which doth compasse the stones

stones and doth hold them hanging, & throw them certaine veines and artures doth passe, by the which the sæde of man is conduced to the yerde.

The 102 Chapter doth shew of rysings or liftings vp of the heart and brayne.

Rising of the heart and brayne.

Diastole is the Greeke word. In English it is a rysing or lyfting vp of the hart or brayne.

The cause of this infirmitie.

This infirmitie doth come of some euill humour the which doth passe or go by the hart or brayne, and doth cause them to mone from the humour. And this a man may know by rising of the pulses.

A remedie.

Use no contagious meates and drinks, specially such meats and drinkes as bee vaporous, the which should perturbe eyther the heart or the brayne, then see that the belly bee not constupated or costiue, and vse cordiales and dregs to breake winde. And in any wyse beeware of euill sauours, and vse Aromatike fumes and sauours.

For Digma, looke in the Chapters named Morsus.

The 103 Chapter doth shew of a mans digestion.

Digestion.

Digestio is the Latin word. In Greek it is named pepsis. In English it is named digestion, that is when a man hath digested his meate that hee hath eaten. Egestion is when the meate is digested, and the grosse substance beeing in the mawe and guts, then must it needes bee egested and put forth, if a mans digestion bee perfit & good, it doth cause health, and if it bee weake and vnperfit it doth cause many infirmities.

The cause of weake digestion.

The weakenesse of digestion, eyther it doth come of debilitie of the stomake, or else it may come of superabundance of vnnaturall flume, or else coler, or too much caliditie or heate in the stomake may bee the cause.

A re-

A remedie.

If vnnatural flume bée the cauſe, vſe to eate of Diacitoniton. And if it dó come of heate in the ſtomake, vſe Diarodon. And if it dó come of coler vſe the ſirupe of wormwod with Diaromata, or Diarodon. Alſo theſe things be gód for the ſtomak that is weak. Firſt is Aromaticum roſatum, Maius, Diambra, Diaciminum and Diatriompiperion.

The 104 Chapter doth ſhew of the fingers of man.

DIgitus is the Latin wórd. In Greeke it is named Dactile. In Engliſh it is named a finger. A man may haue many impediments in the fingers, as the goute, and appoſtumacyons, the cramp, and chappes, and ſuch lyke, for theſe infirmities, looke in theyr owne Chapters. A finger.

To make the hands and fingers to looke white.

Waſh the hands twiſe or thrie a wéke w̄ water ſomwhat warme, and put to it Wheten bran, or the bran of Beanes, and as it is ſpecified in the Chapter named Pulchritude.

The 105 Chapter doth ſhew of wheſing and ſtopping of a mans noſe.

DIſma is the Latin wórd. And ſome Greeks doth name this infirmitie Crthomia. In Engliſh it is named wheſing. Wheſings.

The cauſe of this impediment.

This impediment doth come of viſcious flume the which is in the pipes or organs that mans breath doth enter in and out, & the winde doth enter ſtrayter inward and outward.

A remedy.

¶ For this matter a Ptiſane is gód preparatiue, vſing it. xb daies, & after that take pils of Cochæ, & then vſe Loc. de pino

The 106 Chapter doth ſhew of a perilous Flyxe, named the Diſentery.

DIſenteria is the Greeke wórd. In Latin it is named Exulceratio inteſtinorum. In Engliſh it is named the diſcentery, or erulceracion of the guts, or vlceracion of the bowels, the Barbarous wórd is named Diſcenteria. A Flyxe.

The

The cause of this infirmitie.

This infirmitie doth come eyther of vnnatural coler, either elſe of a ſalt flume, eyther of aſperite of the blood, eyther of a melancoly humour, or elſe by ſome appoſtumacion of the liuer, eyther elſe by the recepts of euill medicines, or elſe it doth come by vlceration in the bowels ẏ which excoriate the guts. Alſo it may come of a great ſtrayning of the body, the which doth hurt the inward parts, breaking a veine thorow the which vlceration of blood doth iſſue from the body, with the egeſtion of a man, or elſe it may come of Coler and melancholy, and than the egeſtion or ſæge will bee black.

A remedy.

Firſt beeware of coldneſſe and of labour, and vſe not to eate of meats that bee laxatiue, or doth ingender ventoſitie. Than take of Ipericon otherwiſe named ſaint Iohns wort, an handfull, of Plantine water iii. vnces, or elſe of Plantine leues iii. handfuls, ſæth this in running water, and drinck at morning, none, & at night ix. ſponefulls. Or elſe roſt iii. or iiii. egges vnto the time the yolkes bee blew and hard, thē crimble them into a pint of red wine, and then put to an vnce of the pouder of Cinamon, and boyle all together, and thē drinck it in the morning, at none, and at night to bedward, and doe this ix. dayes, and drincke but a little, and beeware of poſſet, ale, milke, butter, and fruite.

The 107 Chapter doth ſhew of him that can make no water.

One that cannot piſſe.

DIſuria is the Greeke word. In Latin it is named Difficultas mingendi. In Engliſh it is named the diſury, which is when a man or a woman that cannot wel make water but with paine. The cauſe of this infirmitie

This infirmitie doth come many waies, firſt it may come by the colike & the ſtone, or ẏ grauel, ſtopping ẏ condites of the vryne, or els an impoſtume, or a lompe of fleſh may grow or be ingendred in ẏ condites of ẏ vryne, or elſe it may come of congelacion

congelacion of blod,or of matter the which doth ſtop the condities of the vrine,or elſe of long holding of the water.

A remedy.

Firſt let euery man and woman beware of long holding of their water,or cõſtraining of their egeſtion,let ỹ body be diſcharged that nature wold erpell,& than take ỹ greece of a Cony and anoint the back & the coddes & the yerd. If it be a woman let hir anoint the back & priuie place. And bee it man or woman let them lay ouer their ſecrets a Conis ſkin,and for this matter theſe things be good. Triacle,the oyle of Balme, the oyle of Scorpions,Mitredatum,and Aurea Alexandrina, ſo be it that with this ſickneſs,a feuer be not concurrant with it,and in this matter beware of coſtiuenes and euill dyet.

For Dipſacos,loke in the Chapter named Diabetis.

The 108 Chapter doth ſhew of a mans backe.

A mans backe.

DOrſum is the Latin word. In Greeke it is named Noton. In Engliſh it is named a back the which may haue many infirmities,as debilitie and weakneſs,curuitie,& gibboſitye, beſide other infirmities in the raines of the back,as Nephreſis and ſuch like.

The cauſe of theſe impediments.

Theſe impedimentes in the backe doth come either by nature,or els they may come accidentally,if it come by nature it doth come by kind,if it doe come by kind there is no remedy. If it doe come accidentally,as by miſchance or fortune,or ſickneſs,they may be holpen,ſo be it that the infirmitie or the impediment be not veterated or of long continuaunce.

A remedy.

Clary is good for the back,and the pilles named Pillule aggregate maiores,and Pillule de Serapino,and Pillule de Oppoponaco. And theſe oyles be good for the backe. Oleum de piperibus. Oleum vulpinum, Oleum Philoſophiorum,& Cerotum andromachi is good. And I haue proued theſe oyles to be good for the backe, the oyle of Nardine,or the oyle of Alabaſter,and

the oyle of Water lillyes, in hot causes, the oyle of Popy is very good, in cold causes, the oyle of Lillyes, & the oyle of Mastix, or the oyle of Musterd is good for the back. Also vse frications and then anoynt the backe with the oyle of Lillyes.

Diuramator, is the Latin word. In English it is a pillicle or a skin the which is within a mans skull compassing the braine, it may be perced and hurt, and diuers times there is no ieopardy in it, but for a more surety take of Colifony ℈ weight of xii.d of Mirre, Aloes, and Mastix, of each the weight of iii.d. of Sarcocol, of Saffron, of euery one the weight of ii.d. compound them and insandle lay it ouer the place.

The 109 Chapter doth shew of knobbes and Burres in the flesh.

Burres. DVbaleth is the Araby word. The latins doe name it Nodi, In English it is named knots, knobbes, knorres, or burs, the which is in mans flesh or fatnes, & ther be thrée kindes. The one is hard, and the other is soft, and the other is indifferent, but they be viscusly congelated, if there come anye matter out of it, it is named in latin Millinus, & if it be hard it is named Ingia.

The cause of this impediment.

This impediment doth come of corrupt fleumatike humours, the which be putrified, the one taking the more, and the other the lesse, and the neuter consisteth in the middle.

A remedy.

First purge the matter with pilles of Hermodactils, or with Pillule feride. Then excoriat the skin, & maturate the matter, and than abstract them out with the instrumentes of Surgery, and after that incarnate the place, and so skin it and for this matter in the healing & skinning, Meliote and water of Cresses, and Hony is very good, and so is Galbanum dissolued in a little of the iuyce of Fenell.

Thus endeth the letter D. And heere followeth the letter E.

The 110. Chapter doth shew of dronkennesse.

LEbrietas is the Latin word. In Greek it is named Mæthæ. In English it is named dronkennesse. Dronkennes.

The cause of this impediment.

This impediment doth come either by weaknes of the braine, or els by some great hurt in ỹ head, or of to much riot.

A remedy.

If it doe come by an hurt in the head, there is no remedie but patience of all partes. If it doe come by debilitie of the brayne & head, drinke in ỹ morning a dish of milke, vse a sirup named Sirupus Acetosus de prunis, and vse laxatiue meates & purgacions if nede doe require, and beware of superfluous drinking, specially of wine and strong ale, & bere, and if any man do perceiue that he be dronke, let him take a vomit with water and oyle, or with a feather, or a Rosemary branch, or els with his finger, or els let him goe to his bed to slepe.

The 111. Chapter doth shew of any swelling that is soft.

EDema is the Greek word. In Latin it is named Eumor mollis. In English it is named a swelling the which is soft. Swelling.

The cause of this infirmitie.

This infirmity doth come of abundance of corrupt humours.

A remedy.

First maturate the matter, and than either by incisions or els by Corosiues make an issue, & then with tentes & salues to make the impedimentes whole, as it doth appeare in the Chapter named Vulnus.

The 112. Chapter doth shew of a mans egestion.

EGestio or Sessum be the latin words. In English it is named the egestion or sege the which doth come from man, it is necessary when the meates ỹ man doth eate be digested, Seege.

that then the grosnesse of it bée egested, and by the egestion the phisition in sicke persons hath a great notician & knowledge of mans infirmities, many men bée laxatiue & costiue, and some bée indifferent. For laxatime men, loke in the Chapters of Diarthea, and Disenteria.

The cause of imperfit egestion.

Whosoeuer hée bée that doth eate little meate, & is a small drinker, his egestion can be but little, but they the which can eate their meate and doth lacke egestion, can not long liue without infirmities.

A remedy for costiuenes.

First let no man restrayne his egestion, when that hée is prouoked to it. And if hée bée constupated let him vse Suppositors or Clisters, or some gentle purgacions, as Mercury, Polipody, Sene, Callia fistula, Turbith, Reuerbe, Kapuntica, Aloes cicotrine, and such like, and without counsell of a doctour of Phisicke. Beware of Colloquintida, of Asaraby, Opinum, Scamony, Catapuce, Aloes oabalin, Aloes epaticum, and such like. And let euery man beware, specially weake men how that they do take any pilles or porcions of an ignorant person, except he doe know how, whan, & what tmie medicines, specially purgations ought to be ministred.

A knowledge in egestion.

¶ If the meate doe come from a man as in a maner he did eate it, the stomake is weake, and the bowels be lubricated, and it is an euill signe. If the egestion doe not stincke, it is an euill signe. If the egestion doe loke like the earth, it is a signe of death. If the egestion doe loke lyke leade, it is an euill signe. If the egestion bée black as pnke, it is an euill signe. If the egestion bée blacke and adusted, and doth loke lyke shepes tretles, there is abundance of coler adusted, and payne in the splene. If the egestion bée yellow, and eating no Saffron beefore, the body is repleted with coler and cytrine water. If the egestions haue straynes of bloud, ther is impedimentes in the liuer and in the bowels. If the egestion bée

bluddish

bluddish,ther is bleceration in the guts.If the egestion loke lyke the shaving of guttes,beware then of an extreame flyre and debilitie of ỹ body.If a man be to laxatiue it is not good, for in such persones can be no strength,but much weakenes. If a man bee not costiue and cannot haue a naturall egestion once in a day,he cannot liue long without sicknesse.

The 113.Chapter doth shew of burning in the Sunne.

EFfilla is the Latin word. In English it is burning of the Sunne. Sunne burning.

The cause of this impediment.

This impediment doth come through great heat of the Sun.

A remedie.

Take the oyle of Tarter and anoynt the face. For this matter loke in the Chapter named Pulchritudo.

The 114 Chapter doth shew of a kind of leprousnesse named the Elephansy.

ELephas or Elepeantia be the Greeke words.In Latin it is named Cancer vniuersalis.In English it is named the Elephancy,or the Olyphant sicknes, for an Olyphant is sturdy and hath no ioyntes,and whosoeuer that hath this kynde of Leprousnes,can not moue his ioyntes and is styffe: wherefore hee is bedred and can not helpe himselfe. A kinde of leprousnesse.

The cause of this infirmitie.

This infirmitie doth come of a melancholy humour, and may come of a grosse and biscus fleume.

A remedy.

First purge the cause with pilles of Fumitory, or with Diacatholicon,and then cotidially as the pacient may beare, vse stuphes wet and dry,and exhaust no bloud,and after the stuphes anoynt the ioynts with the oyle of Turpentine,and Netes foote oyle,and vse Diarodon abbatis.

There is an other infirmitye named Elephancia, which is a swelling in the fête and legges, and the cause doth come as the other Elephancy doth, wherefore the matter must be first purged, and after that vse cere clothes attractiue.

For Elmita, loke in the Chapter Lumbrici.

The 115 Chapter doth shew of the Conception of a childe.

Conception. EMbria is the Latin word. In Greeke it is named Embricō. In English it is a child conceiued in the mothers body, hauing not the perfect shape or liniments of a man or woman.

The cause of this matter.

The cause of this, is carnall copulation betwixt man and woman.

To preserue this procreation, loke in the Chapter named Conceptio.

Vse good meates and drinkes, and let such women haue their lustes, and beware of abhorsion.

The 116 Chapter doth shew of sickneſſe.

Sickneſſe. EGritudo is the Latin word. In English it is named sickenes, there be many manner of sicknesses, as it doth more largelyer appeare in the Chapter named Morbus.

The cause of this sicknesses.

Sicknesses doth come many wayes, as by sorseting & euill dyet, & to company with infectious people to eate & drinke, or colly with them, & it may come by the punishment of God.

A remedy.

If God send the sickness I know no medicine. If it doe come other wayes, either it is hot or colde sicknesses. If it bée hot sickness, vse the electuary of Roses. If it bee colde sickneſſe, vse, Diacalamint, & anoynt the body with the oyle Benedict, or with the oyle of Nardine. If it do come of a melancoly humour, or a decoction made of Epithemie is good.

For Emigranea loke in the Chapter named Hemigranea.

The

The 117 Chapter doth shew of spitting of foule corrupt matter.

EMpima or Empirema be the Greeke words. In Latin it is named Supputacio. In English it is named a collection or a gathering together of filthy matter in the brest upon Diafragma, spitting and coughing viscus and filthy fleume. Filthy matter.

The cause of these impediments.

These impedimentes doeth come of rume distilling from the head to the brest, couering Diafragma.

A remedy.

First make a Ptisan with Hoore hound, and Enula campana rootes and Ysope, & so forth after the comon making of a ptisaine, and after that vse the pilles of Cochee, and anoynt the brest with the oyle of Lawry mixt with butter.

For Enterocela, looke in the Chapter named Kamer.

The 118 Chapter doth shew of spitting of bloud.

EMoptoica passio be the Latin words. In Greeke it is named Hæmoptoicon pathos or Phthisis. And the true Latin word is named Tabes. In English it is named spitting of blud Spitting of bloud.

The cause of this infirmitie.

This infirmitie doth come thorow some vicerous matter in the brest or in the Lunges.

A remedy.

First if age, time, and strength will permit it, let the patient bee let bloud in a veine named Sophena, and abstract a little bloud out of Cephalica. And then after that let them vse to eat milke or whay, & certaine times let them eat Triacle, & let them the which haue this passion beware of great labour or lifting, & venerious actes or strayning of thē selues, & let them vse to drinke the iuyce of the waters of Plantaine & saint Iohns wort, or vse Purslaine to eate it or drinke ẏ iuyce or water with Sugar. Also for this matter is good Spodium, Carabies, Roses, Corall, Saunders, Sanguis draconis Saf-

fron, Myrre, Sumacke, Coriander, Boole harmoniacke, Maſtix, Storax, Calamint and ſuch like.

For Empirema loke in the Chapter named Empima.
For Emoroides, loke in the chapter named Hemorchoides.
For Emprosthotonus, loke in the Chapter named Spaſmos.
For Epatica a veyne, loke in the chapter of veynes named Mediana.

The 119. Chapter doth ſhew of the Mare, and of the ſpirites named Incubus, and Succubus.

The Mare. EPhialtes is the Greek word. Epialtes is the barbarus word. In Latin it is named Incubus and Succubus. In Engliſh it is named the Mare. And ſome ſay that it is a kinde of ſpirit the which doth infeſt and trouble men when they bee in their beddes ſleeping, as Saint Auguſtine ſayth. De ciuitate dei. Cap. xv. and Saint Thomas of Alquine ſaith in his firſt part of his deuinitie, Incubus doth infeſt and trouble women, and Succubus doth infeſt men. Some holdeth opinion that Marlin was begotten of his mother, of the ſpirit named Incubus. Eſdras doth ſpeake of this ſpirit, and I haue red much of this ſpirit in Speculum exemplorum, and in my time at ſaint Albones here in England, was infected an Ancreſſe of ſuch a ſpirit as ſhe ſhewed mee, and alſo to credible perſons, but this is my opinion that this Ephialtes otherwiſe named the Mare, the which doth come to man or woman when they be ſleeping, doth come of ſome euill humour, conſidering that they ỹ which be thus troubled ſleeping, ſhall thinke that they doe ſee, heare, and feele, the thing that is not true. And in ſuch troubles ſleeping, a man ſkarſe draweth his breath.

The cauſe of this impediment.

This impediment doth come of a vaporous humour, or fumoſitie ryſing out ¶ from the ſtomack to the braine, it may come alſo thorow ſurfeting and dronkennes, and lying in the

bed

bed vpright, it may come also of a reumaticke humour suppressing the brayne, and the humour discending doth perturbate ỹ hart, bringing a man slæping into a dreame, to think that the which is nothing is somewhat, & to fæle that thing that bee sæleth not, and to sæ that thing that bee sæth not, with such lyke matters.

A remedy.

First let such persons bæware of lying vpright, least they bee suffocated, or dye sodenly, or else at length they will fall into a madnesse, named Mania, therefore let such persons kæpe a good dyet in eating and drincking, let them kæpe honest company, where there is honest myrth, and let them beware of musing or studying vpon any matter, the which wil trouble the brayne, & vse diuers tymes sternutacions with gargarices, & bæware of wines and euery thing the which doth ingender fumositie.

If it bee a spirite. &c.

I haue read as many moe hath done, that can tell if I doo write true or false, there is an hearb named Furga Demonũ, or as the Grecians doo name it Ipericon. In English it is named saint Iohns wort, the which hearb is of that vertue that it doth repell such malificiousnesse or spirites.

The 120 Chapter doth shew of a mans Liuer.

EPer is the Latin word. In Greek it is named Aeper. In English it is named a liuer, which is no other thing but a congealed blood, the which doth calify the stomake lyke the fier vnder a pot, and doth make digestion, and it is the third principall member in a man, in whom also resteth the animall spirites, and whereas incipient persons doo say that a mans lyuer may waste, it is not so, how bæ it the lyuer may haue diuers and many infirmities, as heate, water galles, carnelles and opilacions, and such lyke diseases. The liuer of his nature is hot and drye. The liuer.

A remedy for heate in the Lyuer.

If the liuer bée hot, paine and heate is felt in the right side, and for it open the Epaticke veine, and exhaust of it ii. or iii. vnces of blood, if age and strength will permit it, and vse to eate Diarodon with the Sirupe of Roses. And for the heate of the Liuer is good Liuerwort, three kindes of Saunders, Dandelion, Southistle, Endiue, Cicory, and such lyke.

If the Lyuer bee opilated.

If the liuer bée opilated, the face will swell, and paine will bée in the right side, wherfore clisters bée good, & the confection of Fumitore. Also this is good for the liuer, the confection of Galingale, and the confection of Xiloaloes, also Pillule scomatice, and Pillule aggregate, bée good to mundify the Lyuer. Also Emplastrum stomaticum, and Sirupus de thimo, and if the liuer bée inflamed I haue shewed a remedy, and if the liuer bée weake, a playster made of wheat is good, with Dialenicon, and so is Emplastrum Andromachi.

For Epatica passio, loke in the Extrauagantes in the ende of this booke.

For Epenictides, loke in the Chapter named Aegineta.

The 121 Chapter doth shew of the Pestilence.

The pestilence.

EPidimea is the Greeke word. In Latin it is named Pestilencia, or Febris pestilencialis, In English it is named the Pestilence.

The cause of this infirmitie.

This infirmitie doth come eyther by the punishment of God, eyther else of a corrupt and contagious Ayre, and one man infected with this sickneſſe may infect many men, this sickneſſe may come also with the stench of euil dirtie streats, of Channelles not kept cleane, or standing puddles, and stinking waters, of seges, and stincking draughts, of shedding of mans blood, and of dead bodyes not depely buryed, of a great company béing in a little or small rome, or common

pilling

pitting plaſes, and of many ſuch lyke contagious ayres as bee reherſed in the Dietary of health.

A remedy.

The chiefeſt remedy that I owe know, is for euery man to ſubmit himſelfe to god, and then to amend our liuing, and to flee far from infectious places, & not to goe into the company of them which bee infected, or owe reſort to infectious perſons, & to beeware of the clothes, or any other thing that doth perteine to ſuch infectiue perſons. Then vſe a good dyet in eating and drinking, and vſe perfumes in your chambers & houſes, goe not abroad in the open ayre, late in the night, nor riſe not earely in the morning, let the ſun haue dominion ouer the ground, to waſt & conſume all cõtagious miſtes and ayres, or you ariſe, and then ariſe and ſerue God which doth giue health to all men, and follow my counſell in this matter, as I haue ſhewed in the Dietary of health.

For Epiplocela looke in the Chapter named Ramex.

The 122 Chapter doth ſhew of the falling ſickneſſe.

The falling ſickneſſe.

EPilepſia is the Greeke word. Epilencia is the Barbarous word. In Latin it is named Conuulcio, or Morbus commicialis, or Morbus ſacer, or Morbus herculeus, or Morbus caducus, And in diuers regions it is naméd Morbus Mahometus, for Mahomet in whom the Turkes dow bélæue, had the ſayde ſickneſſe. In Engliſh it is named the falling ſickneſſe, or the foule ill. Alſo it is named in Latin Ira dei, and ſome dow name it Pedon, and ſome dwe name it Iaracionem.

The cauſe of this infirmitie.

This infirmitie is engendred eyther of a reumatike humour, or elſe of a groſſe and a colde winde, or elſe of a melancholy humour the which is bred in the hinder part of the head, or elſe of euill humours abounding in the ſtomacke, the which

which doth vapour and fume vp to the braine, opilating the vital spirits. Galen sayth it is a cold humour the which doth opilate the celles of the brayne, vnto the tyme that Nature hath remoued the cause. There be thrée kinds of the falling sickness, the first is Epileptia, the second is named Analepsia, and the third is named Catalepsia. They the which be infected with Epilepsia, in their falling shall fome at the mouth, and this is the common falling sickneſſe, and they the which hath Analepsia, when they dwe fall they shall defyle themselues and not fome at the mouth. And they the which hath Catalepsia, whether they bée taken open eyed, or halfe closed, for the time they shall sée nothing, as it shall appéere in the Chapter named Catalepsis.

A remedie.

Vse the confection of Diamusti and Tiriaca diatesseron, Sirupus de sticades, Acetum squilliticum, Oximell squilliticum. Also the oyntment of Philosopher be good for the thrée kinds of the falling sickneſſe, and other whyle purge the matter with Yerahermetis, and vse the dyet as is specifyed in the Chapter named Analepsia.

The 123 Chapter doth shew of Pusshes and Wheales.

A Wheale. EPinictides is the Greek word. In Latin it is named Pustula nocturna. In English it is named a wheale or a push, which doth rise in the skin, the which is engẽdred in ỹ night.

The cause of this impediment.

This impediment doth come of euill dyet, or else of an euill humour proceéding from the liuer, or drincking late, or else of some venemous worme.

A remedy.

¶ First refrayne for the occasion of it, and touch not the matter, and it will goe away within two dates, if you nip or toueh it, for one wheale you shall haue two.

The

The 124 Chapter doth shew of eructuacions or belchinges.

ERuctuacio, is the Latin word. In English it is named eructuacion or belching. Belchings.

The cause of this impediment.

This impediment doth come of ventositie or of sower humours in the stomake.

A remedie.

If it do come of ventositie or flume. For it is good Confection de acetosis. If it do come of a sower humour in the stomake, then is the Confection of Galingale good, Diacimimum and the simple Oximell squilit.

The 125 Chapter doth shew of inflamacions of the eyes.

EPiphora is the Greeke word. In Latin it is named Inflamacio oculorum. In English it is named Inflamacion of the eyes. Paine in the eyes.

The cause of this infirmitie.

This infirmitie doth come of some salt humour, or else corrupt blod mixt with reume.

A remedy.

First purge the head, and after that vse gargarices, and beeware of eating of Garlike and Onions, and such thinges as is not good for the eyes or heade.

For Erisipulas loke in the Chapter named Herisipulas.

Eschara is the scab or crust that lyeth on a sore that commeth of burning made of some instrument by the industrie of some Phisicion or Chirurgion.

The 126 Chapter doth shew of a hard push or whele.

EScara, or Essare or Essara bee the Latin words. In Greeke it is named Aegineta or Epinictides, in English it is named a hard push, or a whele much lyke to stinging of a wasp, or a hornet, or a nettle, and some say it is the place that a man is burnt with a hot yron and not made whole. Wheles.

The

The cause of this infirmitie.

This infirmitie doth come of a salt flumatike humour or else of aduſted coller, or melancholy.

A remedie.

Take of the leues of Coleworts three handfuls, ſtamp it and temper it with hony, and make a playſter, and lay it to the place. Or else take Coriander ſeeds in pouder, and compound it with Dyle Oliue, and lay it to the place, and drink this drink. Take of Sumacke halfe an vnce, ſeeth it in rayne water, or in white wine, and drinck it warme.

For Eſthiſis loke in the Chapters named Senſus.

The 127 Chapter doth ſhew of an infirmitie corrupting the fleſh, ſinewes and the bones.

Putrifying of the fleſh.

Estiomenus is the Latin word. In Araby it is named Eſthiominos. In Engliſh it is when the fleſh, the ſinewes, and the bones bee putrified or corrupted. And heere it is to be noted, that theſe infirmities named Cancrena and Aſchachilus bee gradiant or concurrant with this aforeſaid infirmitie. For Cancrena is a way to Aſchachilo, and Aſchachilus is a way to Eſthiominos.

The cauſe of this impediment.

This impediment doth come of a corrupt melancoly humor, or elſe it doth come of ſome venemous matter corrupting the fleſh.

A remedy.

In this matter muſt bee vſed Cauteriſations, and to clenſe the place or places the water the which doth deceuer golde from ſiluer, and then vſe the medicines the which bee in the Chapter named Eſcara. In this matter a diet muſt bee vſed, the pacient muſt refraine frõ contagious meats & drinkes, as new ale, new beere, hot wines, new bread, except it bee 24 houres old. Alſo the pacient muſt eate no freſh beefe, nor no manner of waterfoules, bee they wilde or tame, or if they do vſe the water wõ vnclouen feete. Alſo Eles, freſh Samon, ſhell fiſhes, as Oyſters, Crabs, and Crauices, and ſuch lyke. Alſo dog

fiſh

fish, Ray, Thornebacke, & such lyke, bee good for any man that hath this impediment, or any other sickneſſe and diſeaſe, and beware of venerious acts, and loke that they bee laxatiue, and costiue, that hath this infirmitie or diſeaſe.

For Etica paſſio, loke in the Chapter named Febria hectica.

The 128 Chapter doth shew of sterting in a mans sleepe.

EXpergifactio ſompni bee the Latin words. In Engliſh it is sterting in or out of a mans sleepe ſodenly. Sterting in the sleepe.

The cauſe of theſe impediments.

This impediment doth come of a melancholy humour or elſe of an angery or a fearefull heart, or elſe of a pencifull minde, or a fearefull dreame.

A remedy.

For this matter is nothing ſo good (beſide god) as is the confection of Muske, and otherwhyle vſe Secamabin, and beware in any wiſe to lye vpright, and not to goe to bed with a full ſtomake, and if the pacient dwe grone in the sleepe, awake him leyſurably.

The 129 Chapter doth shew of wheles or puſhes.

EXanthemata is the Greeke word. In Latin it is named Tumores puſcule in cute. And ther bee three kinds named in Latin, Morbilli variole, and Mentagra morbilli is named in Engliſh the Maſelles, Variole in Engliſh is named the ſmall pockes, for Mentagra, loke in the Chapter named Lichim. The Maſels and the ſmall pockes.

The cauſe of theſe impediments.

Theſe impediments may come of corrupcion of the blood, it may come of corrupt Ayre, and one man may infect another, moſt comonly this doth happen or come vnto yong perſons.

A remedie.

Firſt and cheefely keepe the pacient warme, and in no wyſe let him goe or ſtand in the open ayre, drinck no drinck but

that

that it be turned out of the cold, eate nothing but cheken or Mutton stewed for fiue or sixe dayes. Also roche, whytings, playse, or such lyke is good to fede of, beware of new ale, or bere and wine, and vse to eate Triacle or Metridatum.

The 130 Chapter doth shew of excrements.

Excrements. EXcrementa is the Latin word. In English it is these things the which bee digested and expulsed, and there be excremẽts of the egestion, of vryne of flume of coler, melancholy, of sweat, of mylke in womans breasts, of spitell, of the filth of the nose, & filth of the eares. For this matter lyke in the Chapters of euery prenominated impediments or sicknesses.

The 131 Chapter doth shew in generall of all apposthumacions.

Apposthumacions. EXitura is the Latin word. Upon what word it is grounded, I cannot tell, but they which haue written vppon this word, doth say it is named euery Apposthumacion, in the which is matter and filth, and ther be many kindes of these Apposthumacions. The first is named Cammarate caurine, the second is named Albir, or toplaria, and the third is Talpa. The first is named as I haue sayd, Cammarate, and this is ingendred of an euill and corrupt flesh, the second is named Albir or toplaria, the which is most commonly in Childrens heades, the third is named Talpa, the which is engendred in the head vpon the skin penitrating the flesh.

The cause with the remedy lyke in the prenominated words or Chapters.

The 132 Chapter doth shew of excoriation.

Excoriacion EXcoriacio is the Latin word. In English it is named excoriacion, which is when the skin is away frõ any place of mans body, or else when a man shal tere or take away vniuersall or perticuler a mans skinne.

The cause of this infirmitie.

¶ This infirmitie maye come many wayes, as by ry-

ding

ding,or going,or great labour,or by some sore,or by skalding or burning,or els by fleying or pulling of a mans skin from him.

A remedie.

Anoynt the place with Vnguentum serisinum,or wash the place oft with the water of Roch alome,and then cast vpon the place the pouder of a Post,and if once will not,wash the place with the water of Roch alome, wash the place then with white wine,and vse the fine pouder of a Post,and ther is nothing wil skin so soone as it will do.Peraduenture some persons reading this booke, specially this matter will laugh mee to scorne,but for all that for skinning of a place ther is nothing shall skin so soone as it will doe if it bee vsed,except the place bee too much vlcerated,but for a mans yerd & other secret places.I haue proued this pouder to be the most best. Looke for this matter in the Extrauagants,

Thus endeth the letter of E. And heere followeth the letter of F.

The 133. Chapter doth shew of a mans face.

FAcies is the Latin word. In Greek it is named Prosopon. In English it is named a face, the which is the fayrest thing that euer God made in the compasse of a wot,and it is a wonderfull thing to behold considering that one face is not like another.The face may haue many impediments. The first impediment is to see a man hauing no beard,& a woman to haue a berd.In the face may be moles. weartes the morphew,ale pockes,sauce fleme,dandruffe,skurfe,scabs,pockes, mesils, fystles, cankers, swellinges. For all such matters looke in the Chapters of the infirmities. The face.

A remedy to mundify the face.

To cleere,to clense,and mundify the face,vse stuffes and bathes,& euery morning after keyming of the head,wipe the face with a Skarlet cloth,& wash not the face oft,but once a

wéke anoint the face a litle ouer with the oyle of Castine, & vse to eat Electuarie de aromatibus, or the confection of Anacardine, or the strup of Fumitorie, or the confection of Manna, & doe as it is written in the Chapter named Pulchritudo.

For Fastidium, loke in the Chapter named Abhominacio stomachi.

For Fauces, loke in the Chapter named Branchos, & in the Extrauagantes, in the end of this boke.

For Fatigacio, loke in the Chapter named Lassitudo, & in the Extrauagantes, in the end of this boke.

The 134 Chapter doth shew of a kinde of Scalles named Fauus.

A kinde of Scalles.

FAuus is the Latin word. In English it is scabbes in the skin of the head, like to an impediment named Acor, but the holes of Fauus is much more bigger then Acor is.

The cause of this impediment.

This impediment doth come thorow great humiditie in the head, or it may come of a salt humour.

A remedy.

First shaue or cut away the haires of the head. Then take of Cerusse, of sote of the chimney, of Vineger, of ech an vnce, compound this together with the oyle of nutes, and anoynt the head, or els take of Dones dung. ii. vnces, of Chalke halfe an vnce, of poulder of Mustar sædes an vnce, of Nastir halfe an vnce, confect or compound all this with ỹ oyle of Nutes and vineger, and anoynt the head. iii. or iiii. times.

The 135 Chapter doth shew of the kindes of Feuers in generall.

Feuers.

FEbris is the Latin word. In Greeke it is named Piretos. In English it is named a Feuer of an Ague. A Feuer is an vnnaturall heat grounded in the hart and liuer, setting all the bodye out of temper or temperaunce. And there bee twentie kindes of Feuers. First is Febris Ephimera, otherwise named

named Febris diaria, then is Febris cotidiana, Febris interpolata, Febris terciana, Febris qaurtana, Febris sinochos, other wise named Febris continua, then is Febris sinocha, Febris homothena, Febris augmastica, Febris epamastica, Febris causon or causos, or Febris ardents, then is Febris putrida, or humoralis, Febris emphisodes, Febris emitricea, Febris epialtes, or Febris epiala, or Febris epialia, then is Febris lipparia, Febris tetrathea, Febris erratica, Febris hectica, and Febris pestilencialis, for all these Feuers looke in their Chapters following, and there you shall see the English words for these aforesayd Latine wordes.

The 136 Chapter doth shew of a Feuer named the Ephimer Feuer.

Febris ephemera be the Greeke words. Febris diaria bée the Latin wordes. In English it is named the Ephimer Feuer. And this Feuer is the cause of all other Feuers. This Feuer doth take his name of a beast, some say it is a Fish, & some say it is a worme the which doth die that day that bée beginneth to liue. So they the which hath this Feuer, the Feuer doth dye that day in the which bée doth infest any man. And if this Feuer continue anye longer then a day, or an houre passing his course, then it runneth into some other kinde of Feuers. Ephimer Feuer.

The cause of the Epthimer Feuer.

This Feuer doth come by inflation of the spirites vitall, naturall, & animal, if this Feuer doth come of the vitall spirites, it doth come thorow anger, or wrath, thought or sorrow, or els of extreme heat, or cold, if it doe come by the spirites naturall, it doth come by great hunger or thurst, or els by eating or drinking of hot meates or drinkes, or els of breaking of a diet, or by surfeting, or by repletion, eating diuers

meates & drinking sundry drinkes, lares, and costiuenes, great abstinence, watching, and wearines of riding or going, & venerious actes, in such like may be the occasion of this feuer.

A remedy.

The chiefest remedy is for euery man to order and rule him selfe in a temperance, and neither for friend nor foe, to eate nor to doe the thing the which he doth know by experience should hurt him, and then vpon this Ephimer feuer, no other feuers will follow nor spring.

The 137. Chapter doth shew of a cotidian Feuer.

A cotidian. FEbris quotidiana be the Latin wordes. In English it is named a quotidiane, the which doth infest a man euery day.

The cause of this feuer.

Euery quotidiane is ingendred of a salt fleume or of a swéet fleume, or els of sower fleume. If it bee ingendred of a salt fleume, the pacient shal be in great heat, and will be thursty. If it be come of swéet fleume, the pacient will be sompholent, dull and heauy, and his stomacke will abhorre meates and drinkes, hauing tast or talage to comfort the palat of the mouth. If it doe come of sower fleume the patient shall haue paine in the stomake, and euer is disposed to vometing, & the colones of the feuer will be great, & the heat little.

A remedy.

First purge salt fleume, and vse a Ptysan. And if it doe come of swéet fleume, Diacalamint with Oximell squilit. And if it doe come of sower fleume, vse Diatriapiperion with water Diuretike.

A pendex to the aforesayd Chapter shewing of a feuer interpolate.

Interpolate feuer. FEbris interpollata be the Latin words. In English it is named an interpolate feuer. And there bee three kindes, simple, double, and treble. A simple interpolate feuer doth infest a man once in a day. A doble interpolate feuer doth infest a

man

man twise a day. And a trible interpolate feuer doth infect a man thryse a day. For a remedy loke amongst theyr kindes of feuers as they be here before & after specified.

The 138. Chapter doth shew of a feuer Tercian.

FEbris terciana be the Latin wordes. In English it is named a feuer tertian, the which doth infect a man euery second day, and there may be a double tercian. A tertian Feuer.

The cause of this impediment.

This feuer doth come of coler, and it doth differ from a feuer causon, for a feuer tercian doth operate, or worke his malice in the veynes, & the feuer causon doth work his mallice in the concauitie of the liuer, & the lunges, & about the hart.

A remedy.

The medicines the which doth helpe the feuer causon, will help a feuer terciane. First purge coler, and three or foure houres before the fit doth come, I doe thus. I cause a man to lye in his doublet, and a woman in hir wast cote then doe I cause them to put on a payre of gloues, & with two garters I do bind the wrestes of the armes and doe lay their armes and hands into the bed, & doe cast on clothes to bring them to a swete before the fit do come three or foure houres, & out of Gose quilles one put into an other, they doe take theyr drinke, because they shall take no ayre into the bed, then I do giue them first an ale brue, & suffer them to drinke as much Posset ale as they will, & when the burning doth begin, I do withdraw the clothes, and thus I doe three courses, and haue made many hundred whole, but their good dayes I doe not suffer them to goe into the open ayer.

The 139. Chapter doth shew of a Feuer quartaine.

FEbris quartana be the Latin wordes. In English it is named a feuer quartaine the which doth infect a man euery third day, that is to say, two dayes whole and one sicke, and there may be a double quartayne. A quartayne.

The cause of this impediment.

This impediment or Feuer doth come of melancholy, or els of coler adusted, & if the blacke Jawnes be concurrant with it, it is a difficult sicknes to make one whole.

A remedy.

First purge melancholy, and vse the pilles of Inde once or twise a wæke, & take oft of the Sirup named in latin Sirupus de thimo, and for the heat, and for the inflacien of all manner of Agues, or Feuers, vse the infection of prunes, and a Julib of violets. And in all manner of Feuers, first purge the cause, for euery Feuer either doth come of the malice of blod or of fleume, or of coler, or els of melancoly. It may come also of mixt humour, & doe as I haue rehersed in a Feuer tertian.

Febris acuta et continua, all is one, and that thing that will help Sinochos, will help this.

The 140. Chapter doth shew of a continuall Feuer named Sinoch.

Sinoch feuer. FEbris Sinochos is the Greeke word. In Latin it is named Febris sinocha, or Febris continua. In English it is named a continuall Feuer. Sinochos is derined out of 2. words, sinne that is to say without, and Choos which is to say trauell, & that is as much to say as Feuer without rest.

An other feuer.

Sinoch feuer. There is another Feuer named Febris Sinocha the which doth differ from the Feuer Sinochos. For this Feuer Sinocha hath interpolation that is to say, some rest or interpolation. And there be three kindes of the Feuer Sinochos, which be to say, Homothena, Augmastica, Epamastica, and how a man shall know the one from the other.

Hemothen feuer. Febris Homothena.

Hé that hath this Feuer hath a dimme and a swart vrine.

Augmastick feuer. Febris Augmastica.

Whosoeuer hath this Feuer hath a blewish vrine or water.

Epamasticke feuer. Febris Epamastica.

Whosoeuer hath this Feuer hath a red bright vrine, and the

Feuer

feuer will increase, & it will not in Augmastica, for the water is thicke in the bottom, and that doth signifie healthy.

The cause of these feuers.

These feuers doth come of abundance of bloud, or els of putrified bloo. And then the skin will be dankish, & all the body will be out of temper, ỹ face wil swell, ỹ eyes will be redish, & the veines will be ful, & the vrine wil be red with great spũe.

A remedy.

First if age, time, & strength will permit it, be let bloud in a veine named Mediana. And if the pacient be dry or thirsty, vse the electuary of prunes with the sirup of Acetose. And if ỹ pacient cannot slæpe, make a dormitary. Take of the leues of Henbane 2. handfuls, of the leues of Mandragore an hãdful, stamp both together, & put them in a cloth & lay it to the temples & forehead, or els take a scarlet cloth & intinct it into the oyle of Roses & vineger, & lay it ouer the head, or els take tow & perfume it with frankensence, & lay it hot to the head and tempels, & morning and euening vse this fomentacion to the feete. Take of violet flowers or leues ii. handfuls, of Roses leaues, of malowes, of either of them ii. handfuls, of barley 3. handfuls, seeth all this in running or raine water, & thẽ make this Epithime. Take of the iuyce of nightshad halfe a pint, of red saunders, and white saunders an vnce, of Camphire ii. drames, of roses leues an vnce, of rose water as much as wil suffice, compound all these together with a blew or a scarlet cloth, lay it to the right side. And if the Feuer do cause constupacions, vse Clisters or els suppositors. And if age, time and strength will permit it, open a veyne named Mediana, and exhaust an vnce or two of blod as the pacient is of strength. If it be a man, take a veyne in the right arme. And if it bee a woman open the veine in the left arme, & vse this diet, eate no grosse or contagious meates, and abstayne from drinking of new ale, new beere and wine, eate no eles, Egges, nor fresh Samon, nor shell fish, nor the fish the which doth adhere to the fingers.

A dormitarie.

Fomentation

Epithime.

A dyet.

The 141. Chapter doth shew of a feuer named Causon.

Causon Feuer.

FEbris causon or causos be the Greeke words. In latin it is named Febris ardens. In English it is named the Feuer Causon, which is one of the worst Feuers that can be.

The cause of this Feuer.

¶ This Feuer doth come of coler, and doth differ but little from a Feuer tertian, considering that the matter is in the concauitie of the lyuer, & therefore the Feuer Causon is more vehement and sharp then a terciane, and the mouth of the pacient hauing the Feuer Causon is very dry, and the vrine is as red as fier.

A remedy.

First purge coler with Cassia fistula, & extince ỹ thirst with the strup of Violets or Roses, or with the water of Goordes, & rub the wrestes & the hands with the water that prunes be sodden in, & doe as I haue written in the Feuer tercian.

The 142 Chapter doth shew of the putrified Feuer.

Putrified Feuer.

FEbris putrida or humoralis be the latine words. In English it is named the putrified or humorall Feuer.

The cause of this Feuer

This Feuer may come many wayes. It may come by the feruent heat of the sunne, and the ayer, it may come by inordinate labour, or by great riding, or great labour in going, it may come by surfeting or contagious meats eating, it may come by to much drinking, specially drinking of hot wines, it may come by disordering of a mans vsage, that he hath ben accustomed to doe, it may come by disordering of any of the foure humours, as well by slæpe as by excesse of meate or drinke as by labour, wherefore if this Feuer take any principall humour, as blood or fleume, coler or melancholy, then this Feuer doth take of other names of Feuers, as it appeareth here among the Feuers.

A reme-

A remedie.

First vse good diet, and eate good meate, and little at a time, drink no wines, vse temperate drincking, & drinck posset ale, made with cold hearbs sodden in it, goe not in the open ayre, vse to drink of a Pitisane, or else take of ỳ iuice of Grapes, of the water or iuice of Sorell, or the iuice of Pome Garnades, of each halfe an vnce, of white vineger a quarter of an vnce, of suger plate 3 vnces, boile this together ouer a soft fire, & lay it vnder the tongue diuers times, & take some of it inward.

The 143 Chapter doth shew of the Emphisode feuer.

FEbris emphisodes is the Greeke word. In English it is named the Emphisode Feuer. Emphisode Feuer.

The cause of this feuer.

This Feuer doth come of vehement heat, the which thorow inflacions doth cause wheles and scabs to bee in & about the mouth.

A remedy.

First qualifie the heate of the liuer and the stomake, with cold hearbs, as the complexion of the pacient is off, giue no churlish hearbe nor medicine to a gentle complexion, or to them the which hath beene with meates & drinks laciuously educated, let euery complexion haue medicines ministred according to theyr nature, education, and strength, and for the Feuer policie must bee taken for the safetie of healthy, among other Feuers rehersed and shalbee expressed.

The 144 Chapter doth shew of the Emitricke feuer.

FEbris hemitricea is the Greeke word. The Barbarous word is named Emitricia. In English it is named the Emitricke Feuer. Hermitrick Feuer.

The cause of this feuer.

This Feuer doth come of a colerick humour mixt w̃ fleume.

A remedy.

First purge coler and fleume as it is specified in the chapters of Coler and fleume, & vse a good dyet, and beeware of open

ayre into the time the pacyent bée whole, and sweates in a mans head bée good, for this Feuer, and all other Feuers taken béefore the Feuer doth come.

The 145 Chapter doth shew of a Feuer named the Feuer Epiale.

Epiall Feuer. FEbris epialtes is the Greeke word. Febris epialia may bée taken for the Barbarous word, and the Latin word. In English it is named the Epiall Feuer, and some do name this Feuer Febris epiala, Epi that is to say aboue, and Algor that is colde.

The cause of this feuer.

This Feuer doth come of a grosse flumatick matter, causing the interiall parts of the body to burne, & the exteriall parts of the body to bée cold, opilating the pores, the which doth prohibite that the fume cannot bée dosolued, and this Feuer causeth the pacient to bée thirsty, and the tongue to be rough and out of tast.

A remedy.

First purge grosse flume with the sirup Acetose, & after that take a dram and a halfe of the pils of Sarcocoll, and the pils of Coloquintida, & do as it is written in the Feuer Tercian.

The 146 Chapter doth shew of the Lypery Feuer, I doe not speake of the Leprose sickneſſe.

Lipery feuer FEbris liparios is the Greeke word. In Latin it is named Febris liparia. In English it is named the Lypery Feuer.

The cause of this Feuer.

This Feuer doth come of a hot colericke humour mixt with corrupt flume, causing the inward parts of the body to bée colde, and the outward parts to bée hot.

A remedie.

First purge the superfluite of Coler with Pillule stomatice, and before the first or ỳ second course come, sweat iii. or iiii. houres, and goe not in the open ayre, and kœpe a good dyet, and vse in the sweat to drinck posset ale, or else a Ptisane.

The

The 142 Chapter doth shew of the Tetrach Feuer.

FEbris tetrathea, be the Phisicke wordes. In English it is named the Feuer Tetrath, and this Feuer may bee as wel in a perticuler member as vniuersall. Tetrach Feuer.

The cause of this feuer.

This Feuer doth come of the dragges of Melancholy, or of the iuyce of melancholy, the which iuyce is putrified or not putrified, if it bee not putrified eyther it is vniuersall, or else it is perticuler, if it bee perticuler it is in a perticuler member, if it bee in the whole body, it doth ingender the blacke lawnes, if it bee in a perticuler member it doth ingender an impostume named Scliros, and there will bee a payne in the splene, and the pacient will bee cold, & oft yeane or gape, if this Feuer bee putrified, eyther it is vniuersall or else perticuler, if it bee vniuersall it doth ingender the Feuer quartayne, if it bee perticuler it doth ingender Feuer quartayne, if it bee perticuler it doth ingender Feuer quartayne not vehement nor perticulus.

A remedie.

First purge melancoly with the pilles of Inde, and the pilles of Sebely, and the pilles made of Lapides lazule, & then looke for a remedy in the Chapter of the infirmities prenominated, specially in this Chapter named Febris quartana.

The 148 Chapter doth shew of the Erraticke Feuer.

FEbris erratica et commixta, bee the Latin wordes. In English it is named the Erraticke and commixt Feuer. Erraticke Feuer.

The cause of this feuer.

These Feuers doth come of two causes. The one doth come by the indeacion or sickenesse of blod, and the other doth come

come of color & flume not naturally, & if any of these feuers do continue in a man, at length they will come to a feuer.

A remedy.

If it do come of intenciõ of the blood. First purifie the blood, as it doth appære in ỳ Chapter named Sanguis, if it do come of coler & fleme, purge coler & flume, as it doth appære in the Chapters named Coler & Flegma, & vse Suppositors and Clisters, and vse boring betwixt the shoulders, & certaine times exhaust blood out of the veines named Cephalica, Madiana, Sophena, and Cardiaca, in portion as the pacient is of age and strength, and vse this sirup. Take of Endiue, and of Letuse of each an vnce, of the flowers of water Lillies, & of the flowers of Lillies, of each halfe an vnce, of the Juyce of Pome Garnades two vnces, make a strupe of this and eate it, and this is good for all hot Feuers.

The 149 Chapter doth shew of the feuer Eticke.

Eticke feuer. FEbris hectica bée the Greeke words. The Latins doth name it Hectica passio. The Barbarous persons with some Latinist doth name it Febris etica. In English it is named ỳ feuer Etick or Etick passion, or one of the kinds of a consumptiõ, for this Feuer doth consume the naturall humidity of man, that is to say, it doth consume blood, and so consequently nature.

The cause of this feuer.

This Feuer may come many wates. First it may come by too much medling with a woman, or else thorow long continuance of some sickneſſe, or else it may come by extreme labour, or else thorow debilitie of some of the principall members, the Arters, sinewes, and veynes. And there bée three kindes of this Feuer. The first is a vehement heat the which is in the blood, the which blood doth run in the artures and veines, heating the hart and the other members. The second is an ardent heate inflaming the principall members thorow the caliditie of the blood. The third doth arifie and drye vp the naturall humiditie in man.

A remedy

A remedy.

First qualifie the heat of the blood with cold herbs sodden in posset ale, or vse a Pitisane & vse the confection of Anacardine, and troches of Camphire, and a decoction of Mayden hayre is good, & vse a good diet, & take restorative meates and drinks, or else take the confection made of the stones of a Fox, Loc-sanum, troches of Camphire or the oyle of sweet Almons.

The 150 Chapter doth shew of the Feuer pestilence.

FEbris pestilencialis bee the Latin words. In Greeke it is named Epedimea. In English it is named the feuer pestilence and this Feuer is the most venemous of all other feuers, and doth most infect. *The pestilence feuer.*

The cause of this feuer.

This feuer doth come many waies, either by infection of the ayre, or one man infected doth infect an other, as it doth appeare more largely in the Chapter named Epidimia.

A remedie.

For a remedy loke in the Chapter named Epidimea, and in the Dyetary of Health.

The 151 Chapter doth shew of an euill feuer the which doth comber yong persons, named the Feuer lurden.

AMong all the Feuers I had almost forgotten the Feuer lurden, with the which many yong men, yong women, maydens & other young persons bee sore infected now a dayes. *The Feuer Lurden.*

The cause of this infirmitie.

This Feuer doth come naturally, or else by euill and slouthfull bringing vp. If it do come by nature, then this Feuer is vncurable, for it can neuer out of the flesh that is bred in the bone, if it bee come by slouthfull bringing vp, it may bee holpen by diligent labour.

A remedie.

There is nothing so good for ỹ Feuer lurden as is Vnguentũ baculinum, that is to say. Take a stick or wand of a yeard of length and more, & let it bee as great as a mans finger, and

with

with it anoynt the back & the shoulders well, morning and euening, & do this xxi. daies, & if this Feuer wil not bée holpen in that time, let them béeware of wagging in the galowes, and whiles they do take their medicine, put no Lubber wort into their potage, and beare of knauering about their hart, and if this will not help, send them to Newgate, for if you will not, they shall bring themselues thether at length.

The 152 Chapter doth shew of a mans Gall.

The Gall. FEll is the Latin word. In Greeke it is named Cholæ. In English it is named a Gall, and it doth lye vpon the Liuer lyke a bladder, hauing a thin skin easy to breake, and it is named Cistatellis, and that that is with-in, is named Fell in Latin. In English it is called the Gall. In this matter if ther bé any colones let them beware of thẽselues, cõsidering that the skin of ỳ Gal is easy to breake, but such men be at a great vantage of other men, for they ỳ which hath their Gals brokẽ shal neuer be drowned in good ale except ỳ they be dronken.

The 153 Chapter doth shew of a dead childe in a womans body.

A dead Childe. FEtus mortuus bée the Latin words. In English it is named a dead childe in a womans body.

The cause of this infirmitie.

This great displeasure may come to a woman many wayes, by great sickneſſe, or extreame thought, by a fall, or a stripe, or such lyke.

A remedy to expell a dead Childe.

First giue to the woman a Purgation, or els two Purgations, as she is of strength and able to beare it. Then make a suffumigation after this maner: Take of Malowes three handfuls, of March, of Camomill, of each of them two handfuls, of Fenugreeke three vnces, seeth all these together in a gallon & a halfe of faire water, & the water being seething hot let the woman sit ouer it in a close Chayre or stoole halfe an houre and more, and after let the Midwyfe do hir dewty.

The 154 Chapter doth shew of stench or euill

ſauour that may come out of a mans mouth or noſe, or the arme holes.

FEtor oris, or fetor narium, or fetor aſſellarium, bee the Latin wordes. In Engliſh it is named ſtench of the mouth, ſtench of the noſethrilles, and ſtench of the arme holes. Stinking breath.

The cauſe of this infirmitie.

This infirmitie doth come diuers waies, if it dow come out of the mouth or noſethrilles, either it doth come out frõ the head or ſtomake, or by ſome rotten toth, if it dow come from the arme holes, it doth come of rankneſſe of blood.

A remedy.

Vſe euery morning and after meate to eate foure cloues, and keepe one cloue in the mouth, and cleanſe the blood, as it doth appeare in the Chapter named Sanguis looke ſpecially in the Chapter named Anhelitus.

The 155 Chapter doth ſhew of fleume.

FLeuma is the Greeke word, Flegma is the Latin word. In Engliſh it is named fleume, the which is a naturall humor in man, how bee it, it is but an humour halfe decocted, and there bee foure kindes of fleume. The firſt is natural fleume which is dulſet or ſweet, and naturally it is cold and moyſt, but for as much as this fleume which is ſweet, gree for gree, is hot and moiſt like the Ayre, therefore out of fleume is blood derined. The ſecond fleume is named ſalt fleume, the which is dry and is corrupt with coler. The third is tart or ſower, the which is cold and dry, and corrupted with Melancholy. The fourth is vitrious or glaſſy, the which is ingendred of tow much cold and of congulacion of Melancholy. Fleume.

The cauſe of this fleume.

Ariſtotle ſayth that fleume is the ſuperfluitie of meates that is not digeſted. And I dow ſay that fleume is ſubſtance of the meates and drincks that bee digeſted, of the which is engendred blood, which is the lyfe of man, for without blood no man can lyue.

A remedy.

Peralo.

Peralogodion doth purge fleume, and so doth pilles of Turbyth, or pilles of Euforbium, or pilles of Sarcocoll, or pilles of Coloquintida, and pillule Stomatice, or pilles of Serapine doth purge dyuers fleumes, and pilles of Cochee doth purge the head and the stomake, and the sirupe of Fumitory doth purge grosse and visues slume, and a decoction of Alhasce is good for all fleumatike men, & let all fleumatike persons bewaare of eating of raw aples, & of colde taking in theyr feete, and of late drinking, & late sitting vp, & let them not ryse to early in the morning, for they must haue much sleepe.

The 156 Chapter doth shew of an impostume named Flegmon.

Apostume. FLegmon is the Greeke word. In Latin it is named Apestema calidum, or Perticulare: In English it is named an impostume or an inflacyon ingendred in a perticuler place, and it is very hot and burning, and doth swell.

The cause of this infirmitie.

This infirmitie doth come of abundance of corrupt blod, or else of a melancholy humour, if it dw come of abundance of corrupt blod, it is named Herisipula, and if it dw come of melancoly, it is named Sephitos, which is an intollerable paine

A remedy.

For both of these matters phlebothomy and purgacions is good, if strength, age, and time will permit it. And after that if it dw come of melancholy, take of Dyle Oliue an vnce, of wheaten Bran an handfull, compound both together, & make a playster, purge the matter with pilles of Inde, and with Pillule Lucis of both kindes, and the pils made of the Lazule stone, and pilles Sebely. And if it dwe come of abundance of corrupt blod, vse the confection of Anacardine, and make a playster with the white of fiue egges, and of the oyle of Roses, and with Tow make a playster.

The 157 Chapter doth shew of Chaps in a mans body.

Chappes. FIssura is the Latin word. In English it is named a chap or chappes being in the lips, tongue, hands & feete of a man.

The

The cauſe of this infirmitie.

This infirmitie doth come of a dry humour, of a march wind or els of some other hot cauſe, or hot windes.

A remedy.

Take of the oyle of ſwēt Almons an vnce, and anoynt the place. And any of theſe thinges following is good, the pouder of the rines of Pome Garnades, the mary of a Calfe, or of a Hart, the fatnes of a Capon, goſe, or ducke, and ſuch like.

The 158 Chapter doth ſhew of a Fyſtle.

Fiſtula is the Latin word. In Greeke it is named Seruix. In Engliſh it is named a fiſtell, the which is a corrupt appoſtumacion in a veine, or a fiſtle is an vlceration, long & ſtrayght, and moſt commonly it will bee in a mans foundement. Fyſtle.

The cauſe of this infirmitie.

This infirmitie is ingendred either by a wound or a ſore, or by corruption of some euil humours, & it may come by nature.

A remedy.

Firſt open the orifice of the Fyſtle, and then mundifie it with white wine, in the which ſæth two vnces of the pouder of Yreos, or els mundifie it with the iuice of Plantaine, with Boole armoniake, or els take of Ariſtology that is round, of Phentaphilon, of each an vnce, make pouder of them, & mix the pouder with Hony, & then make tents & put them into the Fiſtle, & than take the egeſtion of a man, & burne it, & make pouder of it, and with the pouder of pepper, lay the ſubſtance ouer the Fiſtle. Alſo Vuguentum egipciacum doth mundifie a Fiſtle, & Yeralogodion rufie doth purge the matter, and Diaphenicon doth make whole the infirmitie, & the oyle of egges is good.

Fiſtula cimbalaris is a pype in the throte the which doth moliorate a mans voyce or breſt.

The 159 Chapter doth ſhew of a ſicknes named ficus in Ano.

Ficus in ano bee the Latin wordes. In Engliſh it is named a figge in a mans foundement, for it is a poſtumacion like A figge.

a figge or a lumpe of flesh in the longation like a figge. And some men say it is a lumpe of flesh like a figge growing in the longacion which is in the foundement.

The cause of this infirmitie.

This impediment doth come of a melancoly humour the which doth discend to the longacion or fundement.

A remedy.

First purge the matter with the confection of Hameke, or with the pilles of Lapides lazule, or with Yera ruffini, than take of the ponder of a dogs head burnt & mixe it with ỹ iuice of Pimpernell, and make tentes & put into the foundement.

The 160 Chapter doth shew of Flebothomy or letting of bloud.

Letting of bloud.

FLebothomia is derived out of two wordes of Greeke of Flebi, that is to say a veine, & Temno, that is to say opening or cutting, so that Flebothomia is opening or cutting of a veyne. In Latin it is named Minucio sanguinis. In English it is named letting of bloud, there bee two wayes, one in opening of a veine, and the other is by boring or cupping. Here I do aduertise every Chirurgion, how, whan, and at what time they doe let any man bloud, except that they doe know the operation of the signes, and do consider the age & strength of the pacient, & for what manner of disease the pacient shuld bee let bloud.

For Fluxus, loke in the Chapter named Diarthea.
For Fluxus sanguinis, loke in the Chapter named Sanguis.

The 161 Chapter doth shew of a wheale named Formica.

Wheale.

FOrmica is the Latin word. In Greeke it is named Mirmichia. In English it is named a little wheale growing out of the skin, some doth call this sickneſſe in Latin Formica miliaria

milliaria,as who should say briefely biting of Amites,or Pismares,or Antes,for this infirmitie doth take his name of an Ant, or Pismare, or Amit, all is one thing,& why this sickenesse is so called,is because the similitude is like the biting of an Aut,&c.And there bee three kindes of this infirmitie, the first is running,the second is corroding or eating,& the third is named Formica milliaris, the which I doe take it for the singles,looke in the Extrauagantes for that word.

The cause of these infirmities.

These infirmities doth come of diuers humours,he that is running doth come of coler,he that doth corrode or eate,doth come of coler adusted,and the last doth come of melancholye mixt with salt fleume.

A remedy for the first.

First purge the cause,and then for the first take the electuary of the iuyce of Roses,as well interially as exterially & vse it.

A remedy for the second.

The cause purged,than take the confection af Hamech interially and exterially.

A remedy for the third.

First take of the pilles aggregated, and of the pilles of Fumitory, of either of them a dram, and take of Houseleeke, and of the flowers of Neunifer,otherwise named water Lillyes,and of Letuse leues, of either of them an handfull, bray them together with white wine and make a plaister of it, and vse it.

Furfur or Furfures,is named dandruffe or skurfe,or little scales like to otmele or bran, the cause and the remedy you shall finde in the Chapter named Acor. Dandruffe.

The 162 Chapter doth shew of an hard impostume vnder a mans arme.

FVgila is the Latin word. In English it is named an hard impostume vnder a man or womans arme hole, or there about. Apostume.

The cause of this infirmitie.

¶ This infirmitie doth come of a melancoly humour, and otherwhile it may come of a fleumatick matter, conuerted to hardnes.

A remedy.

First purge the matter with Diaturbith or with Yera ruffini, and after that vse the medicines the which is in the chapter named Scrophule.

For Frenisis looke in the Chapter named Frenitis.

For Formiculus looke among the kindes of impostumes, the which is ingendred of an euill and grosse bloud.

Thus endeth the letter of F. And héere followeth the letter of G.

The 163 Chapter doth shew of Ioy or Mirth.

Mirth. GAudium is the Latin worde. In English it is named Ioy or Myrth. In Greeke it is named Hidonæ.

The cause of this Myrth.

¶ Myrth commeth many wayes, the principall myrth is when a man doth liue out of deadly sinne, and not in grudge of conscience in this world, and that euery man doth reioyce in God, and in charitie to his neyghbour, there bée many other myrthes and consolacions, some being good & laudable, and some vituperable, laudable myrth is one man or one neyghbour to be mery with an other, with honestie & vertue, with out swearing or slaundering, and rybaldry speaking. Myrth is in Musicall instrumentes, and ghostly and godly singing, myrth is when a man liues out of debt, and may haue meate and drinke and cloth, although hée haue neuer a peny in his purse, but now a dayes he is mery that hath Golde and siluer, and ritches with lechery, & all is not worth a blew poynt.

A reme-

A remedy.

I do aduertise euery man to remember that he must die, how, whan, and what time he cannot tell, wherfore let euery man amend his life and commit himselfe to the mercy of God.

For Gala, loke in the Chapter named Lac.

For Gangina, loke in the Chapter named Tubercula.

The 164 Chapter doth shew of crokednes or curuitie in the backe or shoulders.

GIbbosita is the Latin word. In English it is named crokednes of ỹ back, or shoulders, making a mã to go stoopingly. Croked shoulders.

The cause of this impediment.

This impediment doth come either by nature, or by some humour or sickneſſe, or els of some brwse, or a stripe or such like thinges.

A remedy.

If it doe come by nature, the impediment is vncurable. If it doe come of an humour or sickues or a brwse, take of the oile of Lillies, & of the oile of Castory, of either an vnce, & anoynt the backe or shoulders, and drinke Oximell compound, &c.

For Gingiue, loke in ỹ Extrauagants in the end of this booke.

The 165. Chapter doth shew of Carnelles in the flesh.

GLandule is the latine word. In Greeke it is named Antiades or Cherade, or Strume. In English it is named Carnelles in the flesh. And there be two kindes, the one is hard, and the other is soft. Carnels.

The cause of this impediment.

¶ The cause of hard Carnelles commeth of colericke humours, and the soft carnalles doth come of corrupt bloud mixt with fleume.

A remedy.

Take of Figge leaues two handfuls, of burnt lead halfe an vnce, stamp this together & make plaisters, & lay it to ỹ place,

The 166. Chapter doth shew of a Gomory passion.

The Gomer passion.

GOnorhea is the Greeke word. In Latin it is named Profluuio somnis, the barbarous word is named Gomerra passio, it is named so bycause Gomer and Sodome did sincke for such like matter, but this matter is not voluntary, and they did it voluntarily. And there be three kindes. The first is against nature. The second doth come of some infirmitie. The third doth come of imbecilitie or weaknes.

The cause of these kindes.

If it be against nature, the diuell & mans wretched minde is the cause. Alas what pleasure should any wretch haue to meddle with any brute beast, or to pollute himselfe wilfully, I know no remedye for this but great repentance, for the vengeance of God hangeth ouer the heades of them that so doth. For this sin Sodome and Gomor did sinke to hell sodenly. If polucions doe come to any man throwgh sickneese or of abundance of nature, if it be not wilfully done nor no delectacion had in it, it is no sinne. If it doe come slæping or waking, throwgh imbecility and weaknes, hauing no delectacion nor pleasure, nor consenting to sinne, it is no offence, if it doe come slæping, of any foule dreame, & no delectation or pleasure had before nor after, it is no sinne.

A remedy.

If it doe come naturally, those that bée vnmaried let them marry. If it doe come otherwise vse Flebothomy & vomites, vse also the syrup of Roses, of Mirtilles, of Nuniphar, or water of Lillies, or Melons, or vse to eate Letuce, or Purslaine, and for this matter Camphire is good mixt with Opium & Henbaine in the oyle of Roses compound.

The 167. Chapter doth shew of a mans tasting.

Tasting.

GVstus is the Latin word, In Greeke it is named Gensis. In English it is named a mans tasting, the which ma-

nie

ny ſicke men doe lacke.

The cauſe of theſe impediments.

This impediment doth come of heat of the liuer, and vntemperance of the ſtomake

A remedy.

Take of Lymons or of Oranges. v. or vi. ſyce them and eate them, and than vſe to eate ſtewed prunes & cleanſe the tongue, that it bee not furred with filth, with ſage leues and Alome water.

The 168 Chapter doth ſhew of an impediment in the roofe of the mouth.

GArcarion or Kyon be the Greeke words. In Latin it is named Gurgulion, or Collumella, or Granoſa. In Engliſh it is named an impediment in the roſe of the mouth.

The cauſe of this impediment.

This impediment doth come of an inflamacion riſing out of the ſtomake, or els it may come of a hot & corrupt bloud.

A remedy.

Firſt for this mater vſe gargarices and ſternutacions, and than vſe pilles of Cochee to purge the head and the ſtomake, and waſh the mouth with roſe water in the which Roch Alome is diſolued in, and vſe this foure or fiue times.

Guidegi be veines vpon the which great artures be ſituated.

For Genu looke in the Extrauagants in the end of this booke.

For Gutter looke in the Extrauagants in the end of this booke.

The 169 Chapter doth ſhew of Gurgulations in a mans body.

GVrgulacio or Gurguiaclones be the Latin words. In Engliſh it is named Gurgulacion or croking in ones belly. Gurgulations

The cauſe of this impediment.

This impediment doth come of winde and cold, and emptines of the guts, and it may come by nature, and to vſe long faſting in youth.

A remedy.

First be not long fasting, beware of cold, dissolue winde by dragges & easy purgacions, & beware of eating of potage, and other sew, & of fruits, & of cold herbs, and cold meates, & any thing that hony is in, & keepe the belly laxatiue and warme.

For Gutta taken for the gout, loke in the Chapter named Gutta in the Extrauagantes.

The 170. Chapter doth shew of a sauce fleume face.

Sauce fleume face,

GVtta rosacea be the Latin words. In English it is named a sauce fleume face, which is a rednes about the nose & the cheekes with small pimples, & is a priuie signe of leprousnes.

The cause of this impediment.

¶This impediment doth come of euill dyet, and a hot lyuer, or disordering a mans complection in his youth, watching and sitting vp late.

A remedie.

First keepe good dyet in meates & drinkes, drinke no wine feede not of fresh beefe, eate no shelfishes, beware of Samon and Eles, and egges, and qualifie the heat of the liuer & the stomake with the confection of Acetose, and than take this oyntment, take of Bores grece two vnces, of Sage pouned small an vnce and a halfe, of quicke siluer mortified with fasting spettle an vnce, compound all this together, & morning and euening anoint the face, and keepe the chamber vii. dayes, or els take of burre rootes and of Affodill rootes, of either ii. vnces, of white vineger two vnces, of Auripigment. 2. drams, of Brimstome a dramme, make pouder of all that, that should bee made pouder of, than put altogether, and let it stand 24. houres, and after that anoynt the nose and the face.

For Gurgulio loke in the Chapter named Gargarion.

For Granosa loke in the Chapter named Gargarion.

Thus endeth the letter of G. And heere followeth the letter of H.

The

The 171 Chapter doth shew of the dulnesse of a mans wit.

HEbitudo is the Latin word. In English it is named dulnesse. In Greeke it is named Amblisis. Dulnesse of Wit.

The cause of this Dulnesse.

Dulnesse commeth many waies. First it may come by nature, it may come of too much studying or musing vpon one matter, it may come of dronkennesse and great surfeting, it may come of studying of supernatural things, or of matters that mans wit cannot comprehend, and such studying or musing doth bring many men to diuers inconueniences, and at length they do fall mad, or mischiefe themselues.

A remedie.

First vse myrth in measure with honest company, study not or muse not too much vppon one matter. If a man loue no good company, thē let him recreate or refresh his minde with some manuell operacion. And for this matter let him loke further in the Chapter named Memoria.

Halohonis is named a bone in the backe.

The 172 Chapter doth shew of the Pyles and the Emorodes.

HAemorthoides is the Greeke word. In olde time the Latins did vse this Barbarus word named Emorodes. In English it is named the Emorodes or piles, the which bee veynes in the extreame part of the longacion, to whom doth happen diuers times two sundry passions, the first is lyke paps and teates, and they will bleed, and they will bee very Emerodes, the other bee lyke wartes and they will itch, water, and smart, & they bee named the piles, and in the sayd place doth breed other infirmities, as Ficus in ano, Fistula in ano. For the which loke in their Chapters. Emerodes & pyles.

The cause of this impediment.

This infirmitie or impediment doth come of malicious humours

mours in the maw and intrayles, or it may come of a colericke humour.

A remedie.

Take of the pouder of Sumake an vnce, confect it with hony, and make a suppositor and drink Bdellium, and make fumygacion with it. Or els take of Bole armoniake, of Terra sigillat, of Sanguis draconis, of eyther an vnce, of Carabe, of Aloes cicortine, of eyther halfe an vnce, confect this together with the white of an egge, or two, and suppositarely vse it, and drinck of Millifoly with the pouder of a little Carabe.

The 173 Chapter doth shew of the Megrim.

The Megrime.

HEmicrania is compounded of two words, of Hemi, which is to say in English the middle, and of Graneum, which is to say the skull. In English it is named the Megrim, which is a sickneſſe that is in the head keeping the middle part of the skull discending to the temples, & doth fetch a compaſſe lyke a Rayne bow, and yet dyuers times it will ly more at the one side then at the other, the Barbarous men doth name this sickneſſe Emigrania.

The cause of this impediment.

This impediment doth come of reume and windes intrused in the head and cannot get out but by medicines.

A remedy.

First purge the head with gargarices and sternutaciõs and other while vse Yrahermetis or pilles named Pillule hollande, and anoint the temples with the oile of Nardin, or with the Dyle of Euforby, or the Dyle of Laury, a plaister made of Mustard is not worſt to lay to the temples, and beware of too much venerious actes, and refrayne from eating of Garlyke, of Ramsons, of Onions, of Chibolles, and such lyke. And wine, strong ale, and strong beer is not good for this matter, and aboue all things beware of costiueneſſe for conſtipacion, and keepe not the head too hot nor to cold, but in a temperance, and vse no potage, nor new ale nor beere, nor hot nor

new

new bread, except it bée yrisi houres olde, as it doth more playne appéere in the Dietary of Health.

For Hectica passio, loke in the Chapter named Febris hectica.

For Heper, loke in the Chapter named Paralisis.

The 174 Chapter doth shew of an infirmitie named Hereos.

HEreos is the Greek word. In Latin it is named Amor. In English it is named loue sicke, & women may haue this sickenesse as well as men, yong persons bée much troubled with this impediment. Loue sicke.

The cause of this infirmitie.

This infirmitie doth come of amours which is a fervent loue, for to haue carnal copulacion with the party that is loued, and it cannot bée obtayned, some bée so folish that they bée ravished of their wits.

A remedy.

First I dw advertise every person not to set to the hart that an other doth set at the hæle, let no man set his loue so far, but that hée may withdraw it bétyme, & muse not but vse myrth and mery company, and bé wise and not folish.

The 175 Chapter doth shew of an impostume named Herisipula.

HErisipulas is the Greeke word. In Latin it is named Apostema calidum. Some Latins doth name it Ignis sacer, Avicen doth name it Spina, bécause it doth prick and burne. In English it is named shingles, or the shingilles, and the Barbarous word is named Erisipule. Shingles.

The cause of this infirmitie.

This infirmitie most commonly doth come of Coler.

A remedy.

Take of Rose water, & of Plantaine water, of either of them halfe a pinte, of white wine as much, put this together and wash the place oft. Or else take of red wormes the which dw

come

come out of the earth and bray them in a morter, and put to them a little vineger and make plaisters. &c. Or else take of the flowers of Camomil, of Rose leaues, of Violets, the weight of eyther of them an vnce, of Mirtils, of Sumacke, of eyther of them an vnce and a halfe, séeth all this in white wine and make a playster & lay it to the place, or else take the oyntment of Cerusé, I haue taken Houseléeke and haue stamped it with a little Camphire and haue put to it white wine and haue layde it to the place, and haue healed the pacient, and the Dyle of Roses, or the Dyle of Violets bée good for this impediment, mixt together with the white of egges and the iuyce of Plantine.

The 176 Chapter doth shew of the kindes of the Hernyes.

Hernyes. HErnia or Ramex, bée the Latin words. In Greeke it is named Kyli. In English it is Apostumacion in the cods, and there bée three kindes named in Latin. Hernia aquosa, Hernia ventosa, Hernia carnosa, which is to say in English, a watertish herny, a windy herny, a fleshey herny, and some do say that there bé 7 kindes of the hernyes. For this matter looke in the Chapter of this booke named Ramex.

The cause of these impediments.

These impediments bé ingendred in the cod, eyther of a grosse fleshey humour, or of a grosse wateriſh humour, or els of windy humour.

A remedy.

If it do come of a fleshey humour or matter. First purge the mater with Siaturbith, and mollify the cod with Pultesus, and with the Dyle of Spike and Diaquilon, and after that make incision, and if any of the stones bé perysshed, putrified and corrupted, cut away the Stone with the Hernia, and then take Mastix, of Sanguis draconis, and Dragagant, of eyther halfe an vnce, beate it and searce it, and compounde it with the white of two Egges, and with a fine linnen cloth make a playster, and lay it on the wound, and when this hath sucked out the corruption left bæhinde, then

make

make the pacient whole with any salue ỹ wil incarnate the flesh & make whole the skin, & stablish and knit the veynes & sinewes that the stone hang by. If the Hernia dō come of a watrish humour, first anoint the cod with the oile of Lillies, and then make incision, and drawe out ỹ water, & with tents attractiue, & gentle salues minister. &c. If it dō come of vntosity or windy cause, vse clisters & suppositors, that the pacient may be laxatiue, & desolue Bdelium in vineger, & with a fine linnen cloth make a playster to the cods, & vse to eate diuers tymes of the electuary named Diapoliticon.

The 177 Chapter doth shew of a Tetter.

HErpes or Herpethe bee the Greeke words. In Latin it is named Herpera & some dō name it Flaua bilis. In English it is named a Tetter, and some doth name it Lupus or Lupie, bécause a wolfe hath oftentimes such impedimēts, it doth crépe and corode and eateth the skin, and waxeth broader and broader. Tetter.

The cause of this impediment.

This impediment doth come of putrified blod, and of coler, or else by corrupt blod onely, or of coler onely, & Lupus or Lupie is ingendred of a fleumaticke matter, the which doth make a difference.

A remedy.

Trose de Arsenico is good, and if it come of blod, exhaust ii. or iii. vnces of blod, and more if néede shall requyre, & that age, time and strength wil permit it. If it come of coler, as it appéreth in the Chapter named Colera, and if it bée Lupie, cut of the heads of them and rub them with bay salt and Garlyke stampt together, and lay ouer them a plate of leade.

The 178 Chapter doth shew of the Iawnes.

HIcterica is the Latin word. The Barbarus word is Icteri- Iaunes.
ca. In English it is named the Iaunes, or the Gulffe, and there bée three kindes of this infirmitie, which is to say, the yeolow Iaunes, the black Iaunes, and the grene sickneſſe named

med Agriaca, and some dœ name it Penefeleon, and Melankyron oꝛ Melanchimon is the black Iaunes.

The cause of this infirmitie.

The cause of the yelow Iaunes, doth come of red coler mixt with blood, oꝛ els as I haue had experience, the yelow Iaunes doth come after a great sicknes oꝛ a thought taken, ẏ which hath consumed the blood, and then the skin and the exteriall partes must nædes turne to yelowneſſe, foꝛ lack of blood, coler hauing the dominion ouer it. The blacke Iaunes doth come of coler adusted, oꝛ elſe of melancoly, the which putrifieng the blood doth make the skin blacke oꝛ tawney, & commonly the body leane, foꝛ the body oꝛ flesh is arified and dꝛyed vp. The græne Iaunes doth come of yeolow coler myxt with putrified fleume, and coꝛruption of blood.

A remedy.

First foꝛ the yeolow Iaunes, take of Iuory made in small pouder halfe an vnce, of Turmaricke iii. quarters of an vnce, of Englisſh saffron the weyght of a groat, compound all this together & dꝛinck of it a poꝛcion of the pouder moꝛning and euening with stale ale. And foꝛ the blacke Iaunes, first purge Melancoly, as it doth appære in the Chapter named Melankyron. And foꝛ the græne Iaunes, oꝛ the græne sicknes, loke in the Chapter named Agriaca, which is the græne Iaunes.

Foꝛ Hiocianum, loke in the second booke named the Extrauagantes, in the ende of this booke.

Foꝛ Hidrocela, loke in the Chapter named Ramex.

The 179 Chapter doth shew of the Hidropsies.

Dropsy. Hidrops oꝛ Hidropes oꝛ Hidropsis is deriued out of a woꝛd of Greeke, named Hidor, which is water, foꝛ the sicknes, doth come of a waterish humour. The old auncient Greeks dyd name this sickneſſe Lercoplegmatia. In Englisſh it is named the Hydropse oꝛ ẏ Dropsy. There bæ two kindes of the dꝛopsies, the first is named Ascites, the second Alchites. Foꝛ this matter loke in the chapter named Aschites. The second

kinds

kinde of the hidzopsies is named Timpanites, & foz that matter loke in the chapter named Timpanites. The third kinde of the Dzopsies is named Sarcites, and some doth name it Iposarca. Foz this matter loke in the Chapter named Anasarca. These things bee good foz the hydzopsies Diamorosion, Pillule sebelie, Pillule alkengi, and pilles of Reuberbe.

The 180 Chapter doth shew of a wateriſh humour in the skin of the head.

Hidrocephalos is the Greeke wozd. In Latin it is named Morbus aquosus in cute capitis. In English it is named a watrish humour in and vnder the skin of the head, and it may bee in other perticuler members nigh to the place. The skin of the head.

The cause of this infirmitie.

This infirmitie doth come of abundance of reume in the head and with coldnesse there taken.

A remedy.

First exchew coldnesse, and then vse strenutacions and gargarices, the purge reume, & vse labour and stuphes wet and dzye, and see that the body bee laratiue, and vse Clisters, and beeware of contagious meates and dzincks, and specially beeware of ale, new wine, and new beere.

The 181 Chapter doth shew of one of the kindes of shortnesse of winde.

Hoccomia oz Occomia bee the Latin wozds. In English it is named rotlyng in the thzoat, oz shoztnesse of winde. Rotling in the throat.

The cause of this infirmitie.

This infirmitie doth come when that Asthma and Disma be ioyned together.

A remedie.

First

First vse a Ptisane, and then take an easy Purgacion, & kæpe the belley warme and Laratiue, and vse Lucianum de pino, bæware of eating of hard Chæse and Nuttes.

¶ For Histera puiux loke in the Chapter named Isterichi puiux.

The 182 Chapter doth shew of a man.

A man. HOmo is the Latin word. In Greeke it is named Athopos, or Auir. In English it is named a man or a woman, which bee reasonable beastes, and man is made to the similitudenesse of God, and is compact and made of xb. substantes. Of bones, of gristles, of sinewes, of veines, or artures, of strings, of cords, of skin, of pannicles, pellicles, or calles, of hayre, of nayles, of greece, of flesh, of blod, & of mary within the bones, a man hath reason with Angels, fæling with beastes, liuing with trees, hauing a bæing with stones.

¶ For Hypophtalmia, loke in the Chapter named Ophtalmia.

The 183 Chapter doth shew of standing vp of a mans hayre.

Standing vp of hayre. HOrripilacio is the Latin word. In English it is named standing vp of a mans hayre.

The cause of this impediment.

This impediment doth come of a colde reume mixt with a melancholy humour and fleume. It may come by a foolish feare when man is by himselfe alone, and is a frayde of his owne shadow, or of a spirit. O what say I, I should haue sayd, afrayde of a spirit of the buttry, which bee perillous beastes, for such spyrites doth trouble a man so sore that hee can not dyuers tymes stand vppon his legges. All this notwithstanding, without any doubt in thundering and in lightining, and tempestious wether, many euill things hath bæn sæne & done, but of all these aforesayd things, a whole winde

winde I do not loue, I in this matter might both write and speake, the which I will passe ouer at this time.

The second cause of this impediment.

This impediment doth come of a faint hart, and of a feare-full minde, and of a mans foolish conceit, and of a timerous fantasy.

A remedy.

First let euery man woman or childe, animate them selfe vppon God, and trust in him that neuer deceiued man, that euer had, hath or shall haue confidence in him, what can any euill spirit or diuell doe any man harme, with out his will. And if it bee my Lord Gods will, I would all the diuels of hell did teare my flesh all to peeces, for Gods will is my will in all thinges.

The 184 Chapter doth shew of the foure humours of the foure complexions of man.

THere be foure humours, other wise called the foure complexions of man, which is to say fleume, bloud, coler, and melancoly. And whosoeuer bee bee that hath the one humour hath the other, but not of equal portion, for lightly euery man hath more of the one complection then of the other, for it doth not keepe an vniformitie but in few men. The iiii. complexions.

The cause of the humours.

God made them in man, when he made man, & he did make man perfect of foure humours, in true portion, but after that thorow sensualtie man did alter his humours or complexion, setting them out of order and frame.

A remedy.

To purge humours, vse Acetum squilliticum, and pilles named Pillule agregate, the greater Pillule fetide. &c. And to dissolue humors, the which doth come to the sinewes, vse Pillule euforbij, and such like.

The 185. Chapter doth shew of the Hipocondre.

HIpocondrion is the Greeke word. In latin it is named Hipocondrium. In English it is named the Hipocunder the which doth kepe the compasse of both the sides about the brestes or pays, in the which places may be diuers impediments.

The cause of this impediment.

The impediments of the Hipocunder doth come either of ventositie, or els of some euill humour there lying & being, it may come of the impediments of the splen, or the impediments of the liuer, or els of some Appostumacion and some such like thinges.

A remedy.

If this matter doe come of ventositie, vse Mellicrat conditie & the decoction of Alhas. If it doe come other wayes, vse the siruppe of Entapory. And if it doe come of the splen, or of the Liuer, loke in the Chapters named Splen and Ephar.

Thus endeth the letter of H. And here followeth the letter of I.

The 186. Chapter doth shew of a winde vnder the skin.

Winde.

IEctigacio is the Latin word. In English it is named a wind, the which may be in many members of man, specialy & most commonly it is vnder the skin.

The cause of this impediment.

This impediment doth come of a vapyous ventositie or wind intrused vnder the skin and cannot get out, it may also be in many other members.

A remedy.

The remedy of this infirmitie doth much rest in the rectificacion of digestion, that is to say, the meate the which a man doth eate, bee not of ventositie ingendring wind, & than vse purgations, scarifications, boring, flebothomy, and stuphes. And for this matter the medicines the which doth serue in the Chapter named Tromos is good for this impediment.

The

The 187 Chapter doth shew of a sickneſſe named Saynt Antonies fier.

IGnos sancti Anthonij. Ignus perſicus and pruna be the Latin wordes. In Engliſh it is named saynt Anthonyes fire, they bee like wheales the which doth burne as fier, howbeit. Ignis perſicus or saynt Antonyes fier is not so vehement as is the infirmitie named Pruna, for Pruna is more grosser & greater, and doth burne more then doth saynt Anthonyes fier. Saint Anthonies fier.

The cauſe of this impediment.

¶ This impediment doth come of the corruption of bloud, or of coler adusted.

A remedy.

Take of houſelike two handfuls, ſtamp it and mixe it with the iuice of Plantaine, & make a plaiſter of it, and lay it to the place infected, or els take of the iuice of Smalage halfe a pint, of the bran of Barly, three handfuls, mixe thys together with a little Hony and make a plaiſter, or els take of ducks meat which be little greene thinges the which doth lye vpon water three handfuls, of Violet leaues an handfull, ſtamp this together with a little of the oyle of Roſes and make a playſter.

For Ignis ſacer looke in the Chapter named Hereſipulas.

The 188 Chapter doth ſhew of puffing or ſwelling of the fleſh.

IOterus is the Greeke word. Bilis is the Latin word, & Celſus doth name it Aurigo, & ſome latins doth name it Arquatus. In Engliſh it is named a puffing or a ſwelling in the fleſh, puffing vp the ſkin as one were poyſoned or ſtonge with ſome venemous worme or beaſt, & ſome Greekes ſayth that Icterus is he the which hath any of the hernyes in the codde, looke in the Chapter named Hernia. Swelling.

The cauſe of theis infirmitie.

¶ This infirmitie doth come of a corrupt and venemous humour.

A remedy.

First take of Triacle or els of Mitridatum.iiii.or v.times,than take easy purgacions,as the pacient is able to receiue,& after that vse Stuphes & Bathes,& flebothomy,as nede shal require. For Illica passio loke in the Chapter named Cordapsis.

The 198 Chapter doth shew of the kindes of scabbes and Ringe wormes.

A kinde of ring wormes.

IMpetigo is the Latin word:and some Latins do name it Zerna or Zerma,this sickness doth differ in the more and lesse, the Greekes doth name this sickneſſe Lichin, the Barbarous word is named Lechena. In English it is named roughneſſe of the skin,or scabs in the skin,& ther be two kindes,the one is a dry skab, and the other is wet,or an vlcerous skab named in English a Ring worme,or being of that force.

The cause of these infirmities.

These infirmities doth come vnder this maner. First with living with any scabious person,by drinking euill drinkes, and eating of euill and naughtie meats,and diuers times it doth come after a great sickness.And if the scabbes be dry,it doth come of melancoly,and if they be wet,& water issuing out of them,it doth come of putrified fleume,or els of corrupt blod.

A remedy.

First if it be dry skabs,purge melancoly with Pillule lucis &. Pillule Indie. And if it doe come of the corruption of blod or putrified fleume,purge the body with pills stomaticke.Pills of Sarcocol,& Pilles of Serapion,& after that anoint the body with the oile of Tartet,or els take of dock rots.iii.or iiii.handfuls. bruse them & seeth thē in vineger,& wash the body,or els take of the ponder Yreos three or iiii.vnces,of the bran of beanes two handfuls,mixe this with hony & white wine & wash the body.Or els this is the best to kill all kindes of skabs,take of the oile of Bay three vnces, & mixe it with an vnce of mortified Mercurie, the which is mortified with fasting spittle

and

and anoint the body thræ times,& the oyle of egges, and the ſirupe of Fumitory is good for this infirmitie. And for this matter looke in the Chapter Pſora, and Scabies, and Lichen,

For Incubus, looke in the Chapter named Ephialtes.

The 190 Chapter doth ſhew of inciſions or cuttinges.

INciſio is the Latin word. In Engliſh it is named inciſion or cutting. There bee diuers inciſions or cuttings, as cutting of a mans arme or legge, or any other perticuler member, but the very true inciſion doth belong to the cutting out of ſtones of a mans body, or els of cutting of ruptures, or herneyes, and other impediments in the belly, & ſome sayth letting of bloud in a veine or cupping or boring be inciſions. Inciſion or cutting.

For this matter, looke in the Chapter named Flebothomia.

For Inteſtina, looke in the Extrauagantes, in the end of this booke.

For Incendium ignis, looke in the Chapter named Combuſtio.

The 191 Chapter doth ſhew of inflaſions or ſwellinges.

INflacio is the Latin word. In Enligſh it is named an inflacion, or ſwelling, or bolling or riſing of humors in the fleſh. Inflacion.

The cauſe of this impediment.

THis impediment doth come, or is ingendred many wayes as by ramatike humours, corruption of bloud, or by the admixtion of euill humours. And wher many doctours in Phiſicke, doth hold diuers opinions in this infirmitie, sayeng that inflacions doth differ from Apoſtumacions, conſidering that all inflacions doth appeare exterially, and Apoſtumacions moſt commonlie be interiall, I doe say, all inflacions and Apoſtumacions be nuters; for they may be as well exterial, as interiall.

A remedy.

Take of the dung of a Gote thrée vnces, of Yreos two vnces, make pouder of it, compound this together with clarified hony, and make a plaister, and take an easy purgation made of the coddes of Sene, or els take of Cassia Fistule two drames, or séeth of Polipody thrée drames in stale ale clarified, and stampe it and drinke it.

For Intellectus loke in the Chapter named Memoria.

The 192 Chapter doth shew of suppression of a mans body.

Stopping of water.

ISchuria is the Greek word. In Latin it is named Suppresio vrine. In English it is named suppression of drine, that is to say, that when a man would pisse and cannot.

The cause of this impediment.

¶ This impediment doth come many wayes, either by opilacion or stopping of the stone, or some grosse humour, or els through some euill humour growing in the condite of the drine, or els it may come through long retencion, or long holding in a mans water.

A remedy.

Take of the sédes of Gordes thrée drams and they made in pouder, drinke it with white wine or reniish wine. Or else take halfe an vnce of Parcely sédes, and of Geate stones a drame, make fine pouder of it, & drinke it with white wine.

For Ischiadici, loke in the Chapter named Sciatica passio.

For Isophagus loke in the Chapter named Isophagus.

The 193 Chapter doth shew of suffocacion in the belly.

Suffocation of the moder.

ISterichi puiax be the Greeke words. In Latin it is named Suffocacio vteri. In English it is named the suffocation of the belly or matrix.

The cause of this impediment.

This

¶This impediment doth come of ventositie and coldnesse taken, this sickenesse in women is named the suffocation of the matrix.

A remedy.

For a remedy looke in the Chapter named Melon and Matrix.

The 194 Chapter doth shew of a mans ioyntes.

IVnture, is the Latin word. In Greeke it is named Chondili. In English it is named the ioyntes of a man, which may haue diuers diseases. Ioyntes.

The cause of the diseases of the ioyntes.

The diseases of the ioyntes doth come either by cold taking, or els by some straine or brwse, it may come by the pockes or by the gout, or other diseases like to these.

A remedy.

¶If it doe come of cold, purge the matter with Yera pigra, and Yera hermetis. If it doe come of heat, take the Electuarye of the iuyce of Roses, and then vse Locall playsters, and among all other thinges a hot Cowtorde is not the worst.

Thus endeth the letter of I. And heere followeth the letter of K.

For Karabitus, looke in the Chapter named Phrenitis.
For Kyon, looke in the Chapter named Garcarion.
For Kili, looke in the Chapter named Hernia.

Thus endeth the letter of K. And heere followeth the letter of L.

The 195 Chapter doth shew of a mans lips.

Lippes. LAbia is the latine word. In Greeke it is named Chili. In English it is named lips, the which may haue chappes and other diseases.

The cause of Chappes.

¶ Chappes in a mans lips, may come of a sharp or bitter wind, or it may come through heat of the liuer and stomake.

A remedie.

¶ Anoynt the lips with the oyle of swæt Almons, for this matter loke in the Chapter named Fissure.

The 196. Chapter doth shew of teares of water, the which doth distill from the eyes.

Teares. LAcrime is the Latin word. In Greek it is named Dacria. In English it is teares or water distilling from the eies.

The cause of this impediment.

This impediment doth come of a salt humour in the head, discending out of the head to the eies. Also to goe or to ride against a sharp wind will cause teares or water to come out of the eyes, sorow, care or payne, will cause one to shed tears, vnkindnes of a man to displease God in offending or displeasing him, will cause man, woman, and childe, to wæpe & shed teares, for the which the grace & mercy of God is sufficient.

A remedy for salt humours the which doth descend to the eyes.

First vse to drinke the water of the iuyce of Betony, & vse to take Gargarices liquid and vnliquid, and otherwhile take of the pilles of Coche to purge the head and the stomake.

For Lapis, loke in the Chapter named Lythasis, and Nephresis.

For Latus, loke in the Extrauagantes in the end of this booke.

The 197. Chapter doth shew of the curding of a womans mylke.

Lac

LAc is the Latin word. In Greeke it is named Gala. In English it is named Milke. And heere I doo speake onely of the curding of woomans Milke, for other Milkes looke in the Dietary of Health. Mylke.

The cause of Curding of womans milke.

Woomans Milke is curded throw euill digestion of meats and drincks, and throw opilacions, and otherwhile it doth come for lacke of exhausting, or sucking, or drawing out the Milke when it should bee drawen.

A remedy.

For this matter looke in the Chapter named Mamil, and if there bee any Apostumacion there, exhaust some blood the contrary side in a vaine named Cardiaca, & keepe the brests warme, and vse a good moderate dyet, eating no meate the which doth ingender grosse and corrupt humours, and heere springeth the originall of thē whose arme holes doth stinck, for it doth come of grosse and superfluous humours, as wel in man as in woman.

The 198 Chapter doth shew of werinesse.

LAssitudo is the Latin word. In Greeke it is named Copos or Comatos. In English it is named werinesse. Werinesse.

The cause of this impediment.

This impediment doth come of too much labour, or els it doth come of debility and weaknes, or of great sluggishnes, not lust to labour.

A remedie.

First vse moderate labour, and then take good meats and drincks, and lye in a soft and easy bed, and drinck posset ale to bedward. And further for this matter, looke in the Chapter named Fatigacio in the Extrauagantes.

Lacerti is the Latin words. In English it is named lacertes which bee bones, & some say it is little straines ỹ which doth come frō the head to the necke, & to the eares and the face.

Lacuna it is a little hole in the rooke of the mouth.

The 199 Chapter doth shew of Leprousnesse,

prousnes. LEpras is the Latin word. In Greeke it is named Psora. In English it is named Leprousnesse, & there bee foure kinds of Leprousnesse, which is to say, Elephancia, Leonia, Tiria, and Alopecia. These foure names or kinds of Leprousnesse doth take their names of foure kindes of beastes, for these foure kindes of Leprousnesse hath the properties of the beasts as it appereth playnely in the Chapters of the sicknesses.

For Lecoflegmancia, looke in the Chapter named Idrops.

The 200 Chapter doth shew of Fracles in a mans face and body.

Fracles. LEntigo or Lentiginos, bee the Latin words. In Greeke it is named Phacos. In English it is named Fracles, the which is in ones face and body.

The cause of this infirmitie.

This infirmitie doth come eyther by the calsditie of the sunne, or else by the corruption of the Ayer, or by some interiall cause in reteining some superfluous humour.

A remedy.

First bee let blod of a veyne named Cephalica. And if the Fracles do goe ouer all the body, bee let blod in a veyne named Mediana, and then purge the body with Pillulis Aureis and Yera pigra, and then wash the body with the water that these things following is sodden in, the branne of Barley, of beans, of Fenugreek, and put in Violers & an vnce of the oyle of bitter Almons & such like, and anoynt the place or places.

The 201 Chapter doth shew of depilacion, oth wwise named Tankerbalde, or knaue balde.

Lepus

LEpus marinus bée the Latin wozds. In Greeke it is named Legos thalasios. In English it is named Depilacion of a mans haire, which is to say, hauing hayze beefoze in the head and no haire behind, foz the hzare of the sea, hath no haire on the hinder part, foz this matter loke further in the chapter named Capilli, & in the second booke named the Extrauagantes, in the end of this booke. And some doth name this sickneſſe a wateriſh scab that runneth abzoad, and some doth take it foz a kinde of vometing, loke in the Chapter named Lepus marinus in the Extrauagantes in the ende of this booke. Dipilcicion.

The 202 Chapter doth shew of a webbe rooted in the eyes.

LEncomata oz Lencoma is the Greeke wozdes, as some do say. In English it is a webbe the which is roted in and vpon the eye oz eyes. A Webbe.

The cause of this infirmitie.

This infirmitie is engendzed of a viscus humour oz rume, and it may come of a strype oz some great bzwse.

A remedie.

Foz this matter purge the head and the stomake with the pils of Cochee, and vse Gargarices, and after that vse Colices, but I would counsell euery man not to meddle with it if it bée veterated and olde, &c.

The 203 Chapter doth shew of a kinde of Leprousneſſe named Leonia.

LEonia is the Greeke wozd. In English it is named the Lions pzosperity, foz this wozd is deriued out of Leo leonis, which is in English a Lyon, foz as the Lyon is most fearcest of all other beasts, so is the kinde of Leprousnes most wozst of all other sicknesses, foz it doth cozode and eate the flesh to the bones, and the flesh doth rot away. A kinde of Leprousnes.

The cause of these infirmities.

This infirmitie doth come eyther by kinde, oz else a childe

childe conceiued when the mother is menstruous, it may come also of putrified coller and melancholy.

A remedy.

If this infirmitie do come by nature or kinde, or by any menstrous humour there is no remedy, but onely God and patience. If it do come of a venemous humour, as a melancoly humour or such like, purge the humour, as it is spectified in the Chapter named Melancolia, & vse stuphes & bathes, and purgacions, and vse the dyet and the medicines, as it spectified of Lignum vite, or Guaicum, and beware of grosse meates eating, and of repletion.

The 104 Chapter doth shew of vnperfit digestion and egestion.

Imperfect digestion.

Lienteria is the Greeke word. In Latin it is named Leuer. In English it is named the lientery or imperfit digestiō, which egestion doth differ from Colerica passio, and from Catstropha, as it doth appere in their Chapters.

The cause of this infirmitie.

This infirmitie doth come of lubricitie, of slyding of the meate out of the stomake, the maw and guts without perfect decoction or digestion.

A remedy.

Drink of raine water .v. or .vi. draughts in a day, or els take of water cresses, and stamp them, & drink the iuice of it with the iuice of Plantain, or elsé take of Plantain thrée handfules, of saint Iohns wort thrée handfuls, of Cresses as many handfuls, séeth this in a galon of rayne water, or a galon of red wine to a potell or more, then straine it, and put to it two vnces of the ponder of Cinamon, & drinck of it diuers times.

The 205 Chapter doth shew of blere eyes.

Blere eyes.

Liptitudo is the Latin word: in English it is named blere eyes, which is when the vnderlæd of the eye is subuerted. Rasis doth say that Liptitudo is when the white of the eye is turned to redneſſe.

The

The cause of this impediment.

This impediment doth come of a salt humor or of superabundance of reume with corruption of blod.

A remedy.

First purge the head as it doth appeere in the chapter named Caput, and vse dayly Gargarices & sternutacions, & wash the eies oft with colde water and a fine linnen cloth, and to bedward anoynt the eyes dyuers tymes with Tutty, & then wash them in the morning with cold water.

For Ligmos, loke in the Chapter named Singultus.

The 206 Chapter doth shew of the kindes of Scabbes.

Lichem is the Greek word. Lichena is the Barbarus word. In Latin it is named Zerna, or Impetigo, and some doth name it Mentagra, & some Grecians doth name it Psora. For this matter loke in the Chapter of the aforesayde names. But Psora in Greek is taken for one of the kinds of Leprousnesse, which is a perilous sickne and is infectious, and so bee all manner of kindes of scabs, wherefore I dw aduertise all maner of persons, the which be infected, not to ly in bed with these infirmities or any other disease, lyke as the pestilence the sweating sickne, or any of the kindes of the ague or feauers, or any of the kindes of the falling sickneese & such lyke, and Mentagra is ingendered of a grosse melancoly humour. Scabbes.

For Liena loke in the Chapter named Splen.

The 207 Chapter doth shew of a mans Splen.

Lien is the Latin word. Splen is the Greeke word. In English it is named a Splen, the which doth lye on the left side and doth make a man to laugh, the which may haue diuers impediments as it doth more playnly appeere in the Chapter named Splen: great study, and long writing, and pencifulnesse, thought, and care doth hurt the splen, and honest myrth, with honest company, doth comfort the spleen, and so doth all redolent & odiferous sauors. For Limphaticarom loke in the second boke named the Extrauagantes. The Splen.

The

The 208 Chapter doth shew of a mans tongue.

A tongue.

LIngua is the Latin word. In Greek it is named Glossa or Glotra. In English it is named a tongue. The tongue of man is an instrument or a member, by the which not onely tasting but also the knowledge of mans minde by the speaking of the tongue is brought to vnderstanding, ỹ reson may know the truth from the falshod, and so conuerse. The tongue is the best and the worst officyall member in man, why, & wherefore, I do remit the matter to the indgement of the readers. But this I do say that the tongue may haue diuers impediments beside slaundering & lying, the which is the greatest impediment or sickenes of all other diseases, for it doth kill the soule without repentance. I passe ouer this matter, and will speake, of the sickenesse which may bée in mans tongue, the which may swell, or else haue fissures, or wheales, or carnelles, or the Palse.

The cause of these infirmities.

If the tongue do swell, it doth come of the corruption of blod, or els of superabundance of rume, or euill dyet, as surfeting. &c.

A remedy.

If it do come of corruption of blod, exhaust two or thrée vnces of blod, as age and strength wil permit it with time conuenient, and thē purge the head with pils of Cochée, and vse Gargarices If it do come of rume, take of ỹ iuice of night shade otherwise named Solatrum, & let the pacient holde in his mouth, as long as he may dysponfuls one after an other. If it do come of a Palsey, it doth coue of a great anger or feare or else of extreme cold, or else of drinking of too much wine, and drincking of euill drinckes of sundry brewings, some good and some bad, some new and some stale, and it may come of eating of euill meates, vse therfore diuers times to lay a graine of Castory vpon the tongue, and refrayne from such things as may bée the occasion of this sicknesse rehearsed. If ther bée fissures in ỹ tongue or chaps, it doth come of some colerike humour which doth cause ariditie and drinesse

of

of the tongue,for such matters vse Mellilote & moist things. If there be wheales in the tongue,it doth come of surfeting and keeping of euil dyet,and drinking late of hot wines and strong ale,and it may come of heate in the stomake,for this matter first vse good dyet, and than purge the head, and vse of Gargarices with Sternutacions.

For Lipothomia loke in the Extrauagantes in the ende of this booke.

The 209 Chapter doth shew of the stone

LIthiasis is the Greeke word.In Latin it is named Calculus in vesica,and Lapis is taken for all the kindes of the stones. In English Lithiasis is the stone in the bladder. And some doth say that Nefresis is the stone in the raines of the black,therefore loke in the Chapter named Nefresis. The stone.

The cause of this impediment.

This impediment doth come eyther by nature,or else by eating of euill and viscus meats and euill drinks, as thick ale or beere,eating broyled and fryed meats, or meats that bee dryed in the smoke,as Bacon,Martinmas Beefe, red Herring, Sprots,and salt meats,& crusts of bread,or pasties,& such like.

A remedy.

If it do come by nature,there is no remedy, a man may mittigate the paine and break the stone for a tyme,as shall bee rehearsed.If it do come accidentally by eating of meats that wil ingender the stone,take of the blood of an Hare,and put it in an earthen pot,& put thereto iii.vnces of Saxafrage roots,& bake this together in an ouen,& then make pouder of it,and drink of it morning & euening.For this matter this is my practise, first I do vse a dyet eating no new bread,except it bee xviiii. houres olde. I refuse Cake bread, Saffron bread,Rye bread,Leuen bread,Cracknels,Simnels, & all manner of crustes,then I do drinck no new ale,nor no manner of beere made with Hoppes,nor no hot wines.

I doe

I dw refraine from flesh & fish, which bée dryed in the smoke, and from salt meats & thel fishes, I dw eate no grosse meats nor burned fish nor flesh, thus dsing my selfe I thanck god I did make my self whole & many other, but at the beginning when I went about to make my selfe whole, I dyd take the pouder following. I did take of Brome seeds, of Percily seeds, of Saxafrage seedes, of Gromell seedes, of eyther of them an vnce, of Iet stone a quarter of an vnce, of Date stone as much, of egge shelles that chekin hath layne in the pith pulled out halfe an vnce, make pouder of all this & drink halfe a spone-full morning and euening, with posset ale or white wyne. Also the water of Hawes is good to drinck.
For Lumbe lacke in the Extrauagants in the end of this booke.

The 210 Chapter doth shew of Obliuiousnesse

Obliuiousnesse.

LEthargos is the Greeke word. And some Grecians doth name it Sirsen. The Barbarus men doth name it Litergia. In Latin it is named Lethargia or Obliuio, In English it is named obliuiousnesse or forgetfulnesse.

The cause of this impediment.

This impediment doth come through cold rume, the which doth obnebulate mans memory, and doth lye in the hinder part of a mans head, within the scull or brayne panne.

A remedie.

First if nede require vse Flebothomy, and aboue all things marke or see that the body be not constupated or costiue, but laratiue, and vse Gargarices, and other whyle vomites, and anoynt the head with the Dyle of Castory, and the oyle of Roses, compounded with Aceto squilitico, and let such men hauing this impediment, beware of drinking too much strong drincks, as wine and ale, and eating of Garlike, Leekes, and Onions and such lyke.

The 211 Chapter doth shew of a skurfe in all the body.

Luce

LVce or Leuci be the Greeke words. In latin it is named Vitiligo. In English it is named a skurfe in all the body. Skurfe.

The cause of this infirmitie.

This infirmitie doth come of a celerick & melancoly humour.

A remedy.

For this matter I do take iii. vnces of bores grece the skins pulled out, then I doe put to it an vnce of the pouder of oister shels burnt, & of the pouder of brimstone, & iii. vnces of Mercury mortified with fasting spettle, compound al this together & anoint the body. iii. or iiii times, & take an easie purgacion.

For Lugia loke in the Chapter named Dubalet.

The 212. Chapter doth shew of long white wormes in ones belly.

LVmbrici is the Latin word. In Greek it is named Elmitha. In English it is named long white wormes in the maw, stomake, and guts. Wormes.

The cause of this infirmitie.

This infirmitie doth come of superabundance of flumaticke humours.

A remedy.

If any man will take a Plow mans medicine, & the best medicine for these wormes, & all other wormes in mans body, let him eat Garlike. For this matter loke further in the Chapter named Vermes, and in Affarides and in Cucurbiti.

The 213. Chapter doth shew of Lunatike men and women.

LVnaticus is the Latin word. In English it is named for a lunatike person the which wil be ravished of his wit ones in a mone, for as the mone doth change & is variable, so bee those persons mutable and not constant witted.

The cause of this impediment.

This impediment may come by nature & kind, & then it is vncurable, or els it may come by a great feare or study.

A remedy.

First be not solitary, nor muse not of studious or supernaturall matters, vse mery company, & vse some mery & honest

passtime, be not long fasting, vse warme meates and drinke wel to bedward, to make or to prouoke sleepe: sleepe not in the day, and vse the medicines which be in the Chapters named Memoria, Sensus, and Anima.

The 214 Chapter doth shew of intemperance.

In temperance.

LVxus is the Latin word. In Greeke it is named Asotia. In English it is named intemperãce. Temperance is a morall vertue & worthy to be praised, considering that it doth set all vertues in a due order. Intẽperance is a great vice, for it doth set euery thing out of order, & wher ther is no order there is horror. And therefore this word Luxus may be taken for all kinds of sensuality, the which can neuer be subdued without the recognition & knowledge of a mans self what he is of him selfe, & what god is. And forasmuch as God hath giuen to euery man liuing free will, therfore euery man ought to stand in the feare of God, & to loke to his conscience, calling to god for grace, & dayly to desire & to pray for his mercy, & this is the best medicine that I doe know for intemperance.

Thus endeth the letter of L. And hereafter followeth the letter of M.

The 215 Chapter doth shew of the principall veines in man.

Principall veines.

MEdiana I do take him here for ỳ first veine, than is Cardiaca & Sophena, & Cephalica, & Basilica, & Saluatella, & Epatica, & Sciatica, & the Hemorodiall veines, Mediana doth lie in the middle of the armes, and any of the veines be opened for any passion or griefe about the hart. Cardiaca is at the one side in the middle of the arme, & is opened for passions and diseases about the hart. Sophena doth lye a little from the ankle, and is opened for passions in the liuer and the stones. Cephalica doth lye a little vnder the thome and is opened for passions of the head and eyes. Basilica is opened for passions of the liuer and for the Feuer quartaine. Saluatella doth lie betwixt the little finger and the lech finger, and is opened to clense all the body. Epatica is opened to clense the Liuer. Sciatica doth lye in the outward part of the fete and is opened for the

Scia-

Sciaticke paſſion. The Hemorodiall veines be opened to purge melancoly. There be many other veynes opened for other impediments long to rehearſe at this time.

The 216 Chapter doth ſhew of a ſodeine ſickneſſe.

A ſodeine ſickneſſe.

MAlus morbus be the Latin words. In Engliſh it is named an euill ſickines. Euery ſickines in it ſelfe is euill to the body, but this hath his name of a proper ſickines named a ſodaine ſickines the which doth fall to a man. And ther be many ſodeine ſickneſſes, as the peſtilence, the kinds of Feuers, the ſweating ſickines, the maſels, the ſmall pockes, the cramp, the palſey, and ſounding, & many ſuch like ſickneſſes, but here it is taken as many and diuers doth hold opinion that it is the French pockes, wherefore looke in the Chapter named Maly frantizor, and the Chapter named Morbus Gallicus.

For Madaroſes looke in the ſecond booke named the Extrauagantes.

The 217. Chapter doth ſhew of the French pockes.

French pockes.

MAla frantizor is the Araby word. In latin it is named morbus gallicus or Variole maiores. In Engliſh is is named one of ỹ firſt kinds of the french pockes ỹ which be ſkabs and pimples like to leproſitie, wherfore for this matter or ſickines looke in the chap named Morbus gallicus. The grecians can not tel what this ſickines doth meane, wherefore they doe ſet no name for this diſeaſe, for it did come but lately into ſpain and fraunce, & ſo to vs about the yere of our Lord. 1470.

The 218. Chapter doth ſhew of a filthy ſkabbe corrupted.

A filthie ſkabbe

MAlum mortuum be the Latin words. In Engliſh it is named a filthy ſcabbe the which moſt commonly is in the armes and legges.

The cauſe of this impediment.

This impediment doth come moſt commonly of a menſtruous woman, & it may come by corruption of bloud, & diuers times it doth come of a melancoly humour aduſted.

A remedy.

First make this preparatiue, take of Enula campana rootes clensed and cut in peces three vnces, of Fenell rootes the pith pulled out ii. vnces, of the kayes of Ashe trees an vnce and a halfe, of Scabiouse ii. handfuls, of Honisuckles three handfuls, of Fumetory two handfuls, of the tender croppes of Bures ii. handfuls, of Sene and Polipody of each two vnces, of the flowers of Rosemary and of Violets an vnce, of Sicados and Epithime an vnce, confect all this together with sugar plate and Rose water, and make a strupe, and vse to eate it morning, none, and at night, and then take Yera ruffini, or Yeralogodion ruffi, or Theodoricon a dram or two at a time. For this matter loke further in the Extrauagantes.

The 216 Chapter doth shew of womans breastes.

MAmille is the Latin word. In Greek it is named Mastos, or Mazion. In English it is named womens brest the which may haue many impedimentes, as lacking of milke, curding of milke, inflaming of the breastes, and otherwhile they may bee long and great, and otherwhile the skin may goe off from the niples.

The cause of these impediments.

These impediments doth come many wayes, it may come for lacke of sucking or drawing of the milke, it may come by grosenes of the bloud, it may come of debilitie and weaknes or oppilacions, as when a woman doth lacke Milke it may come by two much handling of them, and it may come by nature or grosenes of humours.

A remedie.

If a woman doe lack Milke, take of Cristall a dram and a halfe, & make fine ponder of it, and drinke it with Bastard or Muscadell, doe this v. or vi. times. Or els take of Fenell, of Malowes, of Anis, of March, of each of them ii. handfulles, seth it in Bastard or Muscadell and straine it, and

drinke

drinke it oft. If the brestes be long, bigge and great, make a playster with Hemlockes sodden in white wine, and lay it to the brestes. If there be any inflamings in the brest, take the white of two egges, & two handfuls of houseleeke, compound both together and lay it to the brest. Or els take Southistell and Dandelion, Violet leaues, the tender croppes of wilde hoppes, of each a handfull, seeth it in posset ale and drinke it. If the Milke be cruded in the brest, some olde auctours will giue repercussiues. I would not doe so, I doe thus, I do take Dragagant, and gumme Arabicke, and doe compound them with the white of raw egges, and the oyle of Violets & doe make a playster. Or els I doe take pitch, and do liquifie it in the oyle of Roses, putting a little doue dung to it, and dregs of wine or ale and make playsters.

For Macula in Oculo looke in the Chapter named Tarphati.

The 220 Chapter doth shew of one of the kindes of madnesse.

MAnia is the Greeke word. In Latin it is named Insania or Madnesse, Furor. In Enligsh it is named a madnes or woodnes like a wilde beast, it doth differ from a phrenisey, for a phrenisey is with a feuer, and so is not Mania, this madnes that I doe pretend to speake now off.

The cause of this infirmitie.

This infirmitie doth come of a corrupt blood in the head, and some doth say that it doth come of a bilous blood intrused in the head, and some sayth it doth come of weaknes of the braine the which letteth a man to sleepe, and he that cannot sleepe must nedes haue an idle braine, and some say it is a turning vp so downe in the head, the which doth make the madnesse.

A remedy.

First in the chamber wher the pacient is kept let there be no piters nor painted clothes about the bed or chamber,

than vse in the chamber all thinges that is redolent and of swēet sauours, and kæpe the pacient from musing and studi-ing, and vse mirth and mery communication, and vse the pa-cient so that he doe not hurt himself noꝛ no other man, and he must bæ kept in feare of one man oꝛ an other, & if næde require he must be punished and beaten, and giue him thꝛée times a day warme meate, and vse to eate Cassia Fistula and Epithime vsed is very good.

The 221 Chapter doth shew of a mans handes.

Handess

MAnus is the Latin woꝛd. In Greek it is named Chir. In English it is named a hand oꝛ hands, ꝑ which may haue many impediments as chappes, woꝛmes, oꝛ dꝛinesse in the paime of the hands, oꝛ some moyst humours and such like.

The cause of these infirmities.

¶ This infirmities doth come either by coꝛruption of blood, oꝛ els thoꝛow a humour, oꝛ els thoꝛow the heat of the liuer, oꝛ els thoꝛow the ariditie of coller.

A remedie.

First he that will bæ whole in the body & handes, let him vse to wash the hands oft in a day, specially in the moꝛning and after dinner & supper, & foꝛ any impedimēt in the hands take of dere suet an vnce, of Malowes, thꝛæ handfuls, of wa-ter two pints, of Sack a pint, sath all this together, & diuers times in a day specially moꝛning & euening wash the hands and kæpe them warme oat of the winde. Oꝛ els take of the pouder of Enula campana rotes an vnce and a halfe, of Bores grece iii. vnces, of Mercury moꝛtified with fasting spittle an vnce & a halfe, of Camphire a dꝛam and a halfe, incoꝛpoꝛate all this together, and moꝛning & euening anoynt the handes and kæpe the hands warme from the winde.

The 222 Chapter doth shew of the Matrix of a woman.

The moder.

MAtrix is the Latin woꝛd. In Greeke it is named Mitra. In English it is named the Marrix oꝛ the moder, oꝛ the

place

place of conception the which hath diuers times many impediments as Suffocations, Lubricitie, the mole of the matrix, the riſing of the matrix the which no maide can haue for the ouerture of that place in a mayde is very ſtraight, conſidering there be fiue veines the which doth breake when a maid doth loſe hir maydenhead.

The cauſe of theſe impediments.

Theſe impediments doth come of diſtemperance of the body and of ſuperfluous and moyſt humours, or diſordering of the midwife, in diſordering any woman when ſhee ſhould bee deliuered.

A remedy.

If it come thorow ſuffocation. Take of Betony leaues halfe an vnce, ſtamp it ſmall and drinke it with white wine and ſmell to Galbanum and Serapine and make a perfume of Iuneper, either of old leather and ſit ouer it, or els take of Piony ſeedes vii. drames, drinke it with Mellicrate. If the matrix doe fall out, firſt waſh the place twiſe or thriſe with white wine, or els take of Iuneper cut in peeces three vnces, of Mirtilles three vnces, ſeeth this in running water, and waſh the place two or three times, than take of Galbanum three drams, drink it with old wine, euery thing that will helpe the falling out of a mans foundement will help this impediment, wherfore loke in the Chapter named Anus.

For Melanchima loke in the Chapter named Melankyron.

The 223 Chapter doth ſhew of the vertue of medicines.

MEdicina is the Latin word. In greek it is named Pharmacia or Aceſis. In Engliſh it is named a medicine. The miniſtracion of medicines doth conſiſt in two things in Theorick which is ſpeculation, & in practiſe. The theorick doth teach the practicioner. The vertue of medicines is to keepe a man ỹ is whole in health, & he that is ſick by medicines may be recouered. And the art of medicines is to gouerne & keepe the Medicine.

naturall complexion of man in whom it is, and to turne the complexion that is out of naturall course into a naturall course, wherefore this science of medicines, is a science for whole men, for sicke men, and for neuters which bee neyther whole men nor sicke men, wherefore I doe aduertise euery man not to set little by this excellent science of medicines, considering the vtilitie of it, as it appeareth more largelier in the introduction of knowledge.

For Meli, looke in the Chapter named Membra.
For Mediana, looke in the Chapter of M.
For Mellicerides, looke in the Chapter named Tubercula.

The 224 Chapter doth shew of the blacke Iawnes.

The blacke Iaunes.

MElankyron is the Araby word. Melanchima is the Greeke word. In latine it is named Hictericia nigra. In English it is named the blacke Jaunes.

The cause of this infirmitie.

This infirmitie doth come of the malicionsnesse of melancoly the which doth bring in death, for melancoly and death bee concurrant together.

A remedy.

If a man haue the blacke Jawnes with a feuer quartaine I doe remit him to the mercy of God, if ther may be any remedy purge melancoly, and then doe as I haue written in the Feuer quartaine, & for the blacke Jaunes without a Feuer quartaine, first purge melancoly with Pillule Indie, & Pillule Lucis, Pillule de lapide Lazuli, Pillule Sebely, and a confection of muske is good.

The 225. Chapter doth shew of a mans memory or vnderstanding.

Memory.

MEmoria is the Latin word. In Greeke it is named Muime. In English it is named the memory of man, which is concurrant with vnderstanding named Intellectus in Latin,

cin,the which both bée two powers of the soule,as it appéareth in the Chapter named Anima.

To acute and to make quick a mans memory and vnderstanding.

Use the confection of Anacardine,and to sauour Amber de grece,and other odiferous sauours.

The 226 Chapter doth shew of the principall members in man.

MEmbra is the Latin word. In Greeke it is named Meli. In English it is named members, the which bée many in man,and they bée deuided in principall members,and officiall members,Principall members bée foure,the hart,the braine,the liuer,and the stones of man,and the place of conception in woman.All other members be officiall members, and doth office to the principall members, for in the heart bée the vitall spirites,in the braine bée the Animall spirites, in the liuer bée the naturall spirites & in the stones of man, and in the place of conception in generacyon. If any of the principal members be infected or hurt,or out of temperance, all the other officiall members must néedes bée out of due order and quietnesse, but an officiall member may bee hurt and infected, and it may bée recouered with medicines or salues. &c. Although the lunges,the splene,the tongue, and the eyes bée dangerous members to heale, specially if there bée in any of them old gréefes.Also there bée spirituall members béeside the principall members,the which be both principall and spirituall members,and these bée spirituall members,which is to say,the lungs,the midriffe,the arter tracth, the Epiglote,and they bée named spirituall members, for as much as they do draw the breath or winde into the body, & doth erpell it out againe. Also there bée other members named in Latin,Membra hetrogenia,which is to say in English, compound members as the face is cõpound of many things, and so bée the legges,and armes,and such lyke. A member.

The 227 Chapter doth shew of a womans termes.

Womans flowers.

MEnstrua is the Latin word. In Greeke it is named Rousginechios. In English it is named a womans Termes, the which most commonly euerie woman and mayden hath, if they bée in good health and not with Childe, nor geeuing no Childe suck, from xv yéres of theyr age to l. not two yéres and or aboue, & where I did say that the womans termes in Latin is named Menstrua, that word of Latin is deriued out of a word named Mensis, which is a mouth, for euery month they that haue their health hath theyr termes or flowers. And there bée foure kindes of womans flowers, red, tauny, white and blackish, the red is naturall, and the other bée vnnaturall and not profit, and they betoken infirmitie or sickneste to come when they bée not red.

The cause of this matter.

The cause of this matter is that God hath ordayned it to all women from xv. yéres of their age or there about, to l. and as long as a woman can bring forth theyr flowers or haue theyr termes, so long they may bring forth fruit and haue Childeren or else not.

¶ A remedy for them that hath not theyr termes, & for them that hath to much of them, and a remedy for them that haue them vnnaturally.

If a womans termes do flow too much, exhaust two or three vnces of blood out of a veine named Cephalica, or els Basilica, or else of Both Sophenes, then let hir vse to drink of the iuyce of Tansy, & of the iuice of Plantaine with red wine. If a woman haue not their termes, take of Materwort, of Isope, of Organum, of Calamint, of Colloquintida, of Calamus, Aromaticus, and of Ameos and such like, and take them in simples or compound, & vse it iv. times, one day after an other, twise or thrise.

The 228 Chapter doth shew of a certaine kinde of Madnesse named Melancholia.

Melan-

MElancholia is deriued out of two wordes of Greeke which is to say of Molon, which is to say in Latin Niger. In English it is named black and of Colim, which is to say in Latin Humor. In English it is named an humour, the derivation of this word is as well referred to this sickneſſe to the humour which is one of the complexions. This sickneſſe is named the melancholy madneſſe which is a sickneſſe full of fantaſies, thincking to heare or to ſée that thing that is not heard nor ſéene, and a man hauing this madneſſe, ſhall think in himſelfe that thing that can neuer bée, for ſome bée ſo fantaſticall that they will think themſelues God or as good, or ſuch like things perteyning to preſumption or to deſperatiõ to bée dampned, the one hauing this ſickneſſe doth not goe ſo far the one way, but the other doth diſpayre as much the other way. A dinde of madneſſe.

The cauſe of this impediment.

The originall of this infirmitie doth come of an euill melancoly humour, and of a ſtubberne hart, and running too far in fantaſies, or muſing or ſtudying vpon things that his reaſon cannot comprehend, ſuch perſons at length wil come and bée very naturall fooles, hauing geſtes with them, or elſe péeuiſh fantaſticall matters nothing to the purpoſe and yet in theyr conceyt they thinck themſelues wiſe.

A remedy.

Firſt in the bégynning let them béeware of melancholy meates, & let them vſe company, & not bée alone nor to muſe of this thing, nor of that matter, but to occupy him in ſome manuell operation, or ſome honeſt paſtime, & let them purge melancoly, & vſe to eate Caſſia fiſtula, & vſe mirth, ſport, play, and Muſicall inſtruments, for there is nothing doth hurt this impediment ſo much as doth muſing and ſolicitudeneſſe. For this matter looke in the Chapter named Mania.

The 229 Chapter doth ſhew of an humour named Melancholy.

Melan-

Melancoly. MElancolia is deriued as I haue sayde in the Chapter bée-
fore this, of two words of Greeke, and the Latins doth
name this word Melancolia as the Grecians doth. In English
it is named Melencoly otherwise named blacke coler which
is one of the foure Complexions or Humours, and is cold and
dry, and there bée two kindes of Melancoly, the one is natu-
rall and the other is vnnaturall. Naturall Melancoly is like
the dregs of blod which is blackish: vnnaturall Melancoly
is ingendred of coller adusted, and of the dregs of flume, and
of the dregs of blod, Diasene, pilles of Inde, pilles of Lapide
lazuli, Pilluli de lucis bée good to purge Melancoly.

A remedy to purge coller and melancoly if it bee
superfluous or vnnaturall.

Catholicon and Diaphenicon, and Polypody and such like bée
good to purge coller, and melancoly humours Yeraruffini, and
as it doth appære more largely in the Dietary of Health.

For Meri, loke in the Chapter named Isophagus.

For Mentagra loke in the Chapter named Lichen and in
the Chapter named Morbus gallicus, and in the Chapters na-
med Variole and Morbillia.

The 230 Chapter doth shew of an euill vl-
ceration named Metasincrisis.

An euill vlceracion. METasincrisis is the Greeke word. In Latin it is named Ma-
la vlceracio. In English it is named an euill vlceracion. ¶
The cause of this impediment.

This impediment doth come of corruption of blod & fleume.

A remedy.

First purge blod and flume, as it doth appære in theyr
Chapters, and vse the medicines specified in the Chapter na-
med Vlcus or Vlcera.

The 231 Chapter doth shew of a passion vnder.

A passion vnder. MIrachia is the Greeke word. In Latin it is named passio
ipocundriata. In English it is named passyon in
or

or vnder the Hypocunder, wherefore loke in Hipocundrion.

The cause of this impediment.

This impediment doth come throw officiall sickneſſe, common sickness or constitutt sickness, for this member named in the intrach is sensible, therfore many accidental infirmities doth happen vnto it.

A remedy.

First kéepe the belly warme, and as the cause of the sickneſſe doth come, so minister the medicines.

For Mitra loke in the Chapter named Matrix.

For Mirach loke in the Extrauagantes, in the next booke after this.

Meceraice bée certaine veines so named. Loke in the Anthomy in the Introduction to knowledge.

The 232 Chapter doth shew of pissing.

MIctus or Mictura, bée the Latin words. In Greek it is named Vria. In English it is named pissing, & ther be many impediments of pissing, for some cannot hold their water and some cannot pisse or make water, some doth pisse blod, and some in their pissing doth auode foule water, and some doth auoide grauell, & some stones, & some when they haue pissed it doth burne in the issue as well in woman as in man. Pissing.

The cause of these infirmities.

These infirmities doth come eyther naturall or else accidentall. If it do come naturally or by nature, few Phisicions can help it, but they can mitigate the paine of the infirmity. If it do come accidentally, it may bée holpen.

A remedy.

First for him that cannot hold his water, take of Mushreons otherwise named Tode stooles ii. vnces, of the scales of Iron the which is about a Smith Handfile an vnce & a halfe, stamp these two things together in a brasen morter as fine or as small as one may do it, & then put in it a quart of red wine, and let it stand 4 or 5 houres, then straine it & drink it morning & euening iv. sponefuls at a time, and if nede require

make

make fresh & fresh. Or else take of Enula Campana rotes, of Acorns, of either of the two vnces, make fine pouder of them and drink it at times with the iuyce of Plantaine, and sayne Iohns wort sod with red wine. Or else take a Goats bladder or a sheps bladder, or a Buls bladder, make pouder of it and drinke it with vineger or water, and drinke it morning and euening 3 dayes. If a man cannot pisse, take of Mellifoly 2 handfuls, of Percely 2 handfuls, of Nettels or Nettle seds an vnce and a half, compound all this together and infuse it in white wine and drinke it morning and euening 9 sponefuls at a time, and anoint the raynes of the back & the sides and flanks with Connes grece. Or else take of the rots of Rapes, of Burs, of Docks, of Percely, of Nettels, of each 2 vnces, seth all this in white wine and drink of it morning and euening, and of the substance make a playster & lay it ouer the sides and the belly. If a man do pisse blod, take of Alkakenge, of Burs, of eyther an vnce, of Musherons and vnce, confect this with the sirup of Roses, and drinck 3 sponefuls at a time. Or els take of Horehound, of Mader, of eth 2 vnces, stamp it and drinck it with vineger. If it burne in the ende of the yeard, take then of the sedes of Goords, an of the seds of Citrulles excoriated, of each 2 vnces, infuse it in the water of Hawes, and vse to drinck of it, and anoynt the cods and the raynes of the back with it, and Dyle of Nunifer.

For Muime loke in the Chapter named Memoria.

The 233 Chapter doth shew of an impostumacion in a womans Matrix.

An impediment in the Matrix.

MOlon is the Greeke word. In Latin it is named Mola matricis. In English it is named an Impostumacion or a lump of flesh ingendred in a womans Matrix, which is the place of conception.

The cause of this impediment.

This impediment doth come of grosse humours the which be ingendred in the Matrix, making a woman to thinck that she is with childe when she is not with childe.

A remedy.

A remedy.

First let hir beware of eating of any meats the which doth ingender winde, then let hir vse stuphes and take then this medicine, take of Moderwort, of Garmander, of Calamint, of Betony, of each an vnce and a halfe, of Anis sædes, of Fenell sædes an vnce, of Calamus Aromaticus, of Cipres, of each an vnce, of white vineger 2 vnces, of Roset hony an vnce, make a strup of this and purge this matter with Theodoricō and vse stuphes, and let the midwife for water occupy Petrosium, euery thing that is good for Abhorsion is good for this impediment named Mola matricis.

The 234 Chapter doth shew of Stutting or stamering.

MOgilali or Ancinogloſi bée the Greeke words. In Latin it is named Balbucies. In Englisſh it is named stutting or stamering. Ancingloſi doth come by nature, Mogliali commeth by vsage to stamer, being continually in the company of a stamerer. For this matter loke in the Chapter named Balbucies.

For Morbilli loke in the Chapter named Exhanhemata.
For Mirmachira loke in the Chapter named Formica.
For Mola matricis loke in the Chapter named Molon.

The 135 Chapter doth shew how all manner of sicknesſes bee deuided

MOrbus is the Latin word. In Greek it is named Noſos. In Englisſh it is named a sickneſſe or a sore. And there bée thræ kindes of sores or sicknesſes, vniuersall, perticuler, and consimell. An vniuersall sickneſſe doth occupate all the parts of mans body. A perticuler sickneſſe or sore doth occupy a perticuler member or place in man. A sickneſſe.

A con-

A continuell sickneſſe or ſore is when an vniuerſall and a particuler ſicknes or ſore bée concurrant one with an other lyke one to an other.

For this matter loke in the Chapter named Egritudo.

The 236 Chapter doth ſhew of the Kings euill.

The Kinges euill.

MOrbus regius be ỹ Latin wordes. In Engliſh it is named the kings euill, which is an euill ſickneſſe or impediment.

The cauſe of this impediment.

This impediment doth come of the corruption of humours, reflecting more to a perticuler place then to vniuerſall places, & it is much like to a fiſtle, for and if it bée made whole in one place it will breake out in an other place.

A remedy.

For this matter let euery man make friends to the kings maieſtie, for it doth pertein to a king to help this infirmitie, by the grace ỹ which is giuen to a king anoynted. But for as much as ſome men doth iudge diuers tymes a fiſtle or a French pocke to bée the kings euill, in ſuch matters it bé̃houeth not a king to meddle withall, except it bée throw & of his bountifull gōdneſſe to giue his pitifull & gracious counſell. For kings and kings ſonnes and other noble men hath bæne eximious Phiſicions, as it appæreth more largely in the Introduction of knowledge, a booke of my making.

For Morbus caducus and Morbus comicialis, loke in the Chapter named Epilepſia.

For Morbus aquatus, loke in the chapter named Hiſterica.

The 237 Chapter doth ſhew of the French pockes.

The French Pockes.

MOrbus gallicus or Valiore maioris, bée the Latin wordes, and ſome dō name it Mentagra, but for Mentagra loke in Lichen. In Engliſh Morbus Gallicus is named the French pocks, whē that I was yong they were named the Spaniſh pocks, the which bée of many kindes of the Pockes, ſome bée moyſt, ſome bée wateriſh, ſome bée dry, and ſome bée ſhorny, ſome bée lyke ſcabs, ſome bée like ring wormes, ſome bée fiſtuled,

ſome

some be festered, some be cnakarous, some be like wens, some be like biles, some be like knobs & knurs, & some be vlcerous hauing a little dry Skab in the middle of the vlcerous Skab, some hath ache in the ioyntes, & no signe of the pockes, and yet it may bée the pockes. And there is the small pocke, loke for it in the Chapter named Valiore maiores.

The cause of this sicknesses.

The cause of these impediments or infirmities doth come many wayes, it may come by lying in the shetes or bed ther where a pockye person hath the night bæfore lien in, it may come with lying with a pocky person, it may come by sitting on a draught or sege, ther wher a pocky person did lately sit, it may come by drinking oft with a pocky person, but specially it is taken when one pocky person doth sin in lechery the one with an other. All the kindes of pockes be infectious.

A remedy.

Take the grece of a boze the skin clene picked out, ℔ weight of a pound, of the pouder of brimstone 3 vnces of pouder of oisterschels 2 vnces, of verdigrece the weight of 12.d. ℔ inward barke of the branches of a vine. 6. vnces, than stamp all this together in a morter & anoint the body, specially as nigh the sores as one may, & then lay the person in a bed & cast clothes inough ouer him, let him sweat. 20. or 24. houres, doe this 3 times in 9 daies, & after that take an easy purgation, & take of the water of Plantaine halfe a pint, of Mercury sublimated the weight of 8.d. of Roch Alom halfe a vnce, make pouder of it, & mixe all this together, & with a Fether anoynt the places. Or els take of Turpentine well washed an vnce, of Leterge, of Burnt Alome, of each an vnce, mixt this together, than take two vnces of the fatnes of a gote or a Kid and anoynt the places. Or els take of fresh butter an vnce & a half of Barrowes grece halfe a pound, of old Treacle an vnce, of Mercredatum halfe an vnce, of quicke siluer mortified the weight of vi. grotes, of Lyterge and salt of each halfe an vnce, mixe all this together and make an oyntment.

The 238 Chapter doth shew of the Morphew.

Morphew. MOrphea is the Latin word. In English it is named the Morphew. And there be two kindes of the Morphew, the white Morphew, and the blacke Morphew. The white Morphew is named Alboras, for it, looke in the Chapter named Alboras.

The cause of this infirmitie.

¶ These infirmities doth come by default of the nutritiue vertue, or by using venerious actes in youth.

A remedy.

¶ If the place be pricked and will not bleed, the Morphew is not curable, If it doe bleed, take of Rapes, of Roket, of each an vnce and a halfe, stamp it with Vineger, and after that wash the place. Or els take of a Cow horne, and burne it, and with Vineger wash the place, or els take earth of Affrick & mixe it with Vineger and wash the place oft.

The 239 Chapter doth shew of an impediment in the browes and the eare.

A More. MOrus is the Latin word. In English it is named a More or a litle lumpe of flesh the which doth grow in the browes or eares, or in any mans fundement or other places, it doth differ from Veruca which is a wart, as it doth appeare more plainly in the Chapter named Acrocordones.

The cause of this infirmitie.

This infirmitie doth come of a grosse and superfluous humour, of corruption of blood, and of coller adusted.

A remedy.

Take of chépes doung an vnce, bray it with Hony & a little of Vineger, & make a plaister, or a suppositor, or a tent. Or els take of Rue an vnce, Salt perer halfe an vnce, bray this together and make a plaister. Or els pare as déepe of the matter as the pacient may suffer, and drop then vppon the place red ware, as one will doe to an Agnell.

The

The 240 Chapter doth shew of a monster.

MOnstrum is the Latin word. In Greeke it is named Teras. In English it is named a monster, or a thing to be wondred of, that is to say, to see a man to haue two heads, or two thombes, or six fingers on one hand, or to lack legs, or armes, or any other member, and was so borne, or any thing that is disformed, is a Monster. A Monster.

The cause of this impediment.

This impediment doth come either of abundance of nature or els of little natnre, it may come by the vengeance of God, or by vnnaturall copulacion betwixt man and women, or to meddle with any vnreasonable beast of one kinde to couple with any other beast of a contrary kinde.

A remedy.

In this matter God must onely remedy it, and follow the counsell of Saint Paule, saying, Masculus super feminam in timore Dei. This is to vnderstand, betwixt man and wife, the which may lefully & lawfully vse the act of Matrimony, and other persons cannot doe so without deadly sin: & beasts, to vse themselues contrary to their kind, I do cople them together vnreasonable to reasonable, vsing not reason.

The 241 Chapter doth shew of byting or stinging of a venemous worme.

MOrius is the Latin word. In Greeke it is named Digma. In English it is named a byting, the which may come many wayes, as by biting of an Adder, or stinging of a Scorpion, Snake, or Waspe, pissing of a Tode or Spider, & such like, the venim of all the which may hurt man. Byting.

The cause is shewed.

A remedie.

First take a sponge and put it in hot water & wring out the water & lay it hot to the place, doe thus diuers times & than cuppe the place, and after that make a playster of Tria-

cle and lay it to the place. And for the stinging of a waspe or bee, or Hornet, put ouer the place cold Stele.

The 242 Chapter doth shew of a woman.

A woman. MVlier is the Latin word. In Greeke it is named Gyuy, In English it is named a woman, first when a woman was made of God she was named Virago, because she did come of a man, as it doth appeare in the second Chapter of Genesis. Furthermore now why a woman is named a woman, I wil shew my minde. Homo is the Latin word, and in English it is as well for a woman as for a man, for a woman the silables conuerted is no more to say as a man in woe, & set woe before man, and then it is woman, and well she may be named a woman, for as much as shee doth beare children with woe and paine, & also she is subiect to man, except it be ther wher the white mare is the better horse, therefore vt homo non cantet cum cuculo, let euery man please his wife in all matters, and displease hir not but let hir haue hir owne will, for that she will haue whosoeuer say nay.

The cause of this matter.

¶This matter doth spring of an euil education or bringing vp, and of a sensuall and a peruerse minde, not fearing God nor worldly shame.

A remedy.

Phisicke cannot helpe this matter, but onely God & grace sicknes may subdue this matter.

Vt mulier non cocat cum alio viro nisi cum proprio. &c.

Beleeue this matter if you will.

¶Take the gale of a Gote & the gall of a Wolfe, mixe them together, and put to it the oyle of Oliue Etnus virga. Or else take the fatnes of a Gote that is but of a yéere of age Etuns virga. Or els take the braines of a Choffe & mixe it with hony. Etnus virga. But the best remedy that I do know for this matter, let euery man please his wife & beat hir not, but let hir haue hir owne will as I haue sayd.

The

The 243 Chapter doth shew of Musicke and musicall instruments.

MVsica is the Latin word. In Greeke it is named Musicæ In English it is named Musicke which is one of the vii. liberall sciences & a science which is comfortable to man in sickness and in health: this science is deuided in Theoricke or speculation and in practise, the Grecians in musicke doth vse their termes, as they do in Phisick, for they doe put before all notable words in Musick Dia, as they doe in Phisick, as Diatesseron which is a fourth, Diapent is a fifth, Diapasan, is an eight, Diaphonia, is a concord. For this matter loke in the Introduction of knowledge. Musicke.

Muscilago, Musculi, or Mussulagines, be the Latin wordes. In English it is named Muscles, or Mussulages the which be little straines descending from the head to the neck & face, & other parts, & they be compound of Sinewes, Filmes & Ligaments, & Pannicles, and some say that they be little gristle bones. Muscles.

Thus endeth the letter of M. And hereafter followeth the letter of N.

The 244 Chapter doth shew of a mans Nosethrilles.

NAres is the Latin word. In Greeke it is named Riues. In English it is named a mans Nosethrilles, the which be the Organs of the brayne, by the which the brayne doth attract and repulse the aire without the which no man can liue, and without the nosethrilles no man can smell, & the nosethrilles bee the emunctory places of the braine, by the which rume is expelled and expulsed with other corrupt humours, and otherwhile the nosethrilles be opilated & stopped that a man can not smell. Nosethrilles.

The cause of this impediment.

This impediment doth come three maner of wayes, the first is thorow abundance of reume. Or els it doth come thorow some Apostumacion lying betwixt the braine and the Organs of the Nosethrilles, or it may come by some Apostumacion growing in the Nosethrilles.

A remedy.

First take sternutacions and gargarices, & vse once or twyse in a weke a drame of pills of Cochee, and vse labour or walking, and beware of drinking of wine, and abstaine from the fatnes of Samon, the fatnes of Conger, & the fatnesse of Eles, as it doth appeare in the Chapter named Reuma.

The 245 Chapter doth shew of a mans buttockes.

Buttockes NAtes is the Latin word. In English it is named a mans buttockes the which diuers times will chafe, and some will be galled.

The cause of these impediments.

These impediments doth come either by great labour, going a foote, or riding vpon an euill horse in a naughtie saddle.

A remedy.

There is nothing better then to rub, anoynt, or greze the place with a tallow candell, and they that haue great buttockes before they trauell, let them anoint themselues betwixt thr buttockes with oyle Oliue.

The 246 Chapter doth shew of the nature of man.

Nature. NAtura is the Latin word. In Greeke it is named Phisis. In English it is named the nature of man, the which is the chefest blood in man, & it doth change into whitenes when it doth come in the cundites by the stones. The nature of man doth differ from the sæde of man although they be coniuncted together, for the sæde of man is like the sæde of rice, when it is soden but it is nothing so big, & that is ỹ nature of man, is which whitish & thick, without the which can be no procreation,

ation,and it may wast and consume,or be putrified.

The cause of these infirmities.

If nature doe wast and consume it doth come throw some sickness,and if it be putrified it doth come throw the corruption of bloud.

A remedy.

First heale the cause,that is to say,heale the sickneſſe and clense the bloud,and all things that is swéet is nutritiue,& doth increase nature.

¶ For Naucea looke in the Chapter named Abhominacio stomachi.

The 247 Chapter doth shew of a paine in the backe named Nephresis.

NEphresis or Nephritis be the Greeke words.Nefresia is the Barbarous word.In Latin it is named Dolor renum, and some doe say it is Calculus in rembus.In English it is named the stone in the raynes of the backe. The stone.

The cause of this impediment.

This impediment doth come many waies,as by great lifting, or great straining,or to much medling with women,& it may come by kind,or by eating of euill meats ingendring ỹ stone.

A remedie.

Clary fryed with the yolkes of egges is good for the backe, and so is Muscudell and Bastard dronke next a mans heart. Also these oiles bée good for the backe,oyle of Alabaster, oyle of Sorpions,oyle of Nunifer,otherwise named the oyle of Water Lillies,and such like;& beware of Costiuenes & vse Clisters or Suppositers,& vse the medicines the which be in the chapter named Lithiasis.

The 248 Chapter doth shew of an impostume in the backe.

NAtta or Narra bée the Latin wordes. In English it is a great filthie impostume like a wenne,and is soft, and it doth grow in the backe or shoulders. An impostume in the backe.

The cause of this impediment.

This impediment doth come of rume,& of the grosnes of blod.

A remedy.

First giue the pacient a Dzame of pills Aggregate, and then make incision vnder this maner, cut the Skin crosewise, lift vp the skin and cut out the matter, and wash the place with white wine and lay downe the skin, and then minister salue to heale it.

Nephoi, loke in the Chapter named Renes.

The 249 Chapter doth shew of an impediment in a mans sight.

He that can not see in darkenesse.

NYctalopis is the Greeke wozd. In Latin it is named Nocturna cæcitudo. In Araby it is named Amica lopis, oz Sequibere oz Superati, oz Asse, oz Tenebrositas. The Barbarous wozd is named Nictisopa, In Enligsh it is named darkenesse of the sight, soz when the Sunne is downe & the euening in, a man can see nothing in darknes, although other men can perceiue and see somewhat that hath not this impediment.

The cause of this impediment.

This impediment doth come of an humour, the which doth lie before the sight, & it may come of daseling of a mans eies vpon the Sun, oz els of small printed letters, oz such like.

A remedy.

First purge the head and the stomake with pilles of Cochee and vse Gargarices & Sternutations, & beware of costiuenesse and of the occasion of the impediment.

The 250. Chapter doth shew of the sinewes of man.

A sinew.

NEruus is the Latin wozd. In Greeke it is named Neuron. In English it is named sinewes the which may haue diuers impediments.

The cause of these impediments.

The impediments which doth sozture to the sinewes may come by cutting of a sinew, oz by strayning, oz by starknesse, oz by the crampe, oz such like matter oz causes,

A reme-

A remedy.

If a sinew bee cut in sunder there is no remedy to make it whole, if impediments dw come to the sinewes thorow the Cramp,loke in the Chapter named Spasmos. If any impediment dwe come otherwayes, vse the Dyle of Turpentine and Netes foote Dyle.

The 251 Chapter doth shew of a certaine kinde of blisters.

NOma is vsed for a Latin word. In English it is for a certaine kinde of Blister or Blisters, the which doth ryse in the night vnkindely. Blisters.

The cause of this infirmitie.

This infirmitie doth come of corruption of flumatike humours mixt with putrified blod.

A Remedy.

First for this matter beeware of surfeting,and late eating & drinking.And for this impediment I dw neither minister medicins nor yet no salues,but I dw wrap a litle clout ouer or about it, and as it doth come, so I dw let it goe, for and a man for euery tryfling sicknesse & impediment should run to the Phisition or to the Chirurgion,so a man should neuer bee at no poynt with himselfe as long as hee doth lyue. In great matters aske substanciall counsell; & as for small matters let them passe ouer.

For Nodi loke in the Chapter named Dabaleth.

For Noctilopi loke in the Chapter named Nictalopia.

The 252 Chapter doth shew of a disease named Noli me tangere.

NOli me tangere bee the Latin words. In English it is named touch me not, and some doth name it an Ale pock, which is a whele about the nose, or the lips or chekes or in some place in the face,and why it is named touch mee not,for if one dw nip or braise him,or dw make him to blod, hee will rise & breake out in an other place,or else it will festure and brad to a further displeasure. *Touch mee not.*

The cause of this impediment.

This impediment doth come of late drincking or euill dyet.

A remedy.

The chefe remedy is not to touch nor meddle with it, but loke as it doth come, so let it goe, and beware of eating of Garlike and Onions and such lyke, and drinck not too much hot wines, and vse the medicines the which be in the Chapter named Salsum flegma.

For Nucha loke in the Extrauagantes, in the ende of this booke.

For Puretitur loke in the second booke in the Extrauagants.

Thus endeth the letter of N. And heere followeth the letter of O.

The 253 Chapter doth shew of an impediment named Obliuiousnesse.

Obliuiousnes

OBliuio is the Latin word. In Greeke it is named Lithi. In English it is named Obliuiousnesse or forgetfulnesse.

The cause of this impediment.

This impediment doth come of rume or some ventositie, or of some cold humour lying about the braine, it may come of solicitudensse or great study, occupying the memory so much that it is fracted, and the memory fracted, there must nedes then bee Obliuiousnesse, and it may come to yong men and women when their minde is bracked.

A remedy.

First beware & eschew all such things as do make or ingender Obliuiousnesse, & then vse the confection of Anacardine, and smel to odiferous & redolent sauours, and vse the things or medicines the which is specified in the chapter named Anima and Memoria. A medicine for bracked persons, I doe not know except it bee Vnguentum baculinum, as it doth appeare in the Chapter named the Feuer Iurden.

For

For Oedema loke in the Chapter named Vndemia.
For Occomia loke in the Extrauagants in ỹ end of this boke.

The 254 Chapter doth shew of a mans eyes.

OCulus is the Latin word. In Greeke it is named Opthalmos. In English it is named a mans eye, which is the tenderest place in a mans body. And of the eyes bée foure colours, which bée to say, gray, whitish, blackish, and variable, and euery eye hath vii. tunicles, or cotes named in Latin Rethina, Secũdina, Scliros, Tela arena, nueca Cornea, & Coniunctiua. The first is Rethina, which is like a net that doth cõpasse the eye. Then is Secundina, which is a pellicle that brædeth of an other pellicle named Pia mater. The cõiunctiue is whit and thick & it doth compasse the eies. Then is Cornea which doth take his orginall of Dura mater which is a pellicle about the braine as Pia mater is: Then is Tela arena, which is like a Spiders webbe the which doth compasse the eye. And then is Scliros, ỹ which is a moist pannicle. The eie also hath or is made of foure humours, or foure substances, the first is in the midst of the eye, and is like an haile stone, the which is a crisталline humour or substance, and it doth rest the sight. Then there is a glassy humour or substance the which is in the hinder part of the Chrisталline humour. The third humour or substaunce is the white of the eye. The fourth humour or substaunce is the clærnesse of the eyes, which doth compasse the chrisталline humour, and there may bée impediments in the eye, as a blered eye, a watring eye, the Win and the web, an Impostumacion, and blindnesse, poore blinde, gogill eyes, and dimme sighted, and such lyke, for the which loke in the Chapter of such impediments. The eyes.

These things bee good for the eyes.

¶ Euery thing that is grene or blacke, is good for a man

man to loke vpon it. Also to loke vpon golde is good for the sight, so is glasse, colde water and euery colde thing, except the winde, is good for the eyes and no hot thing, nor warme thing is good for the eyes, except womans Milke & the blod of a Doue.

These things bee euill for the eyes.

Euery thing that is hot is naught for the eyes, the sunne, the fire, the snow, and euery thing that is white is not good for the sight, & smoke, weping, the winde, sickneſſe, rume, reading in small printed bookes, specially Greeke bookes, and Onions, Garlkie, Chybolles, and such lyke, bee not good for the eyes.

To clarify the eyes and the sight.

Take of the sedes of Oculi Christi, and put into the eyes iii. iii. or iiii. sedes, or else take colde water & with a fine linnen cloth wash the eyes diuers times in a day, the ofter the better & change the water off that it may bee fresh and cold.

The 255 Chapter doth shew of smelling.

Smelling.

OLfactus is the Latin word. In Greeke it is named Osphrisis. In English it is named smelling the which diuers times is opplated or stopped that one can smell nothing, or haue any sauour by the nose or nosethrils.

The cause of this impediment.

This impediment doth come throw rume that causeth the murre, or by some Apostumacion or humour the which doth oplate and stop the Organs of smelling, or throw some fleshly Apostumacion the which doth grow in the nosethrils.

A remedy.

Take the water or vrine of an Hart, and instill it into the Noserhirlls diuers tymes fasting, and vse Sternutacions; and also for this impediment is good to vse Gargarices.

¶Opilacio is the Latin word. In English it is named Opplacion or Stopping, that a man can not take naturally in and expell out of his bodye the Ayre requisite

beside

beſide other members the which may be opilated as it doth more playnely appeare in the Chapters of this booke.

For Ophialis looke in the Chapter named Alopecia.

The 256 Chapter doth ſhew of the kindes of the Cramp.

OPiſthotonos is the Greeke word. In Latin it is named Conuultio retroſſa. In Engliſh it is named a Crampe, the which doth draw the head backward towards the ſhoulders, ſome Lateniſt doth name it Rigor ceruicis, & ſome doth name it Spaſmus retroſſus. A kinde of Cramp.

The cauſe of this impediment.

This impediment doth come throw the attraction of the ſinewes and for lack of blod, it may come by a feare or nager, or by a ſtrayne.

A remedie.

For this matter beeware of anger and feare, and uſing of benerious actes after repletion, and then take of Muſterd ſeedes made in fine pouder an vnce, put it into vineger, and then vſe Fricacions & great rubbing about the necke & forehead and the temples.

Optique and ſome dwe name it Oblique is a ſienew that doth rule the eye, and it hath two braunches.

The 257 Chapter doth ſhew of an impediment in the eye.

OPhtalmia or Hipophtalmia, bee the Greeke words. The Barbarus word is named Obtalmia, and ſome ſay Hipopia. And the Latins doth name it Inflacio inconiunctiua or Apoſtema calidum in coniunctiua. In Engliſh it is named a hot impoſtume in the eye. A hot impoſtume in the eyes.

The cauſe of this impediment.

This impediment doth come of a cold rumatike humour, or elſe of a corrupt blod mixt with coller as auncient doctours doth declare, but I ſay it may come accidētally, as by a ſtrip or a blow with a mans fiſt, or ſuch lyke matter, for if there were

were no cause of an infirmitie there should bée no sickneſſe, and if there bée no sickneſſe a man shal liue as long as blood and nature is in him, & this impediment may come by Melancholy. A remedy.

If it dw come of a rumaticke humour, the eyes will bée inflated, & therfore purge the cause with Yeralogodion ruffie, and pils of Turbyth doth in like manner purge the cause. If it dw come by corruption of blood myxt with coller, rednesse and blewnesse and heate aboue the eye will shew the cause, and then take the confection of Anacardine. If it come of a Melancoly humour, the eyes will bée dry without moisture, then take the confection of Muske: and if it dw come by coller, then is heate & pricking in the eies, and it will trouble a man, as if there were dust or grauell in the eyes, then vse Diacitonicon, and Pillule Stomatice.

The 258 Chapter doth shew of the, an infirmitie lyke a Barly corne in a mans eye lidde.

A corne in the eye.

ORdiolus is the Latin word. In English it is named a corne in the eye lidde, much lyke a Barly corne.

The cause of this impediment.

This impediment doth come of rume myxt with corrupt blood, the which hath a recourse more to that place then to any other place. A remedy.

Take of Affodyll, an handfull seeth this in whyte wyne, and then bray it and make a plaister and lay to it the place and vse it oft.

The 259 Chapter doth shew of an euill drawing of ones winde.

Short breath

ORthopnoisis is the Greek word. In Latin it is named Recta spiracio. In English it is named an euill drawing of a mans breath, for if hee dw ly in his bed hée is ready to soũd, or the breath will bée stopped.

The cause of this impediment.

This impediment doth come eyther of the malice of the lungs or else of opplacion of the lippes, or else it may come thorow viscus fleme. A re-

A remedie.

First vse a Ptisane, and Locsanum de pino and after that vse once or twise a weeke, pilles of Cochee, and other easy Purgacions, and beeware of eating of Nuts and hard Cheese, and crustes of bread, and such lyke thing, and aboue all beeware of all Costiuenesse.

For Orthomia, loke in the Chapter named Disma.

The 260. Chapter doth shew of a mans mouth.

OS is ỹ Latin word. In Greek it is named Stoma. In English it is named a Mouth, which hath many impedimẽts, as heate, impostumes, wheales, and such lyke. The Mouth

The cause of these impediments.

These impediments doth come throrow reume, or of fumosity or heate of the lyuer or stomake, or else some of colleryke humour.

A remedy.

First purge reume with pils of Cochee, if the cause come of reume. If it bee come of coller, purge coller with Pillulis Stomaticis. If it bee come of heate of the lyuer or the stomake, qualify the heate with cold hearbs, as Endiue, Cicory, Dandelion, Sowthistle, and such lyke hearbes, & take heede of surfeting and late drinking.

The 261 Chapter doth shew of a mans bones.

OS or Osse bee the Latin words. In Greek it is named Ostoum. In English it is named a bone or bones, there is no bone in man ỹ which hath any feeling but onely a mans Teeth, the which hath feeling as well as any part of mans flesh or member. Euery man the which hath all his whole limmes, hath two hundred. xlviii. bones, as it doth more playnely appeere in my Anothomy in the Introduction of knowledge, which hath been long a printing for lack of money and paper. Bones.

The 262 Chapter doth shew of Ossitacion, yeaning or gaping.

Ossita-

Yeauing.

OScitacio is ỹ Latin wozd. In Greek it is named Chasma: In Englisſh it is named Ossitacion yeaning oz gaping.

The cause of this infirmitie.

This infirmitie doth come eyther foz lack of slæpe of elſe it doth come bæfoze a Feuer, oz some other infirmities oz els by luskishnesse, bzother to the Feuer lurden.

A remedy.

Take away the cause, and take away the impediment, and slæpe well in the mozning, and not in the day tyme as the after none. &c.

The 263 Chapter doth shew of the hinder part of the head.

The hinder part of the head.

OCciput is the Latin wozd. In Greeke it is named Luion. In Englisſh it is named the hinder part of the heade the which may haue diuers impediments, as the letharge, obliuiousnesse, and such lyke, bæside Cankers.

The cause of this infirmitie.

The causes bæ shewed in the prenominated infirmities, as it doth appære in the third Chapter.

A remedy.

Foz a remedy loke in the Chapter named Lethargos, Memoria, and Cancer.

Foz Onex loke in the Chapter named Piosis.

Foz Oysophagos loke in the Chapter named Isophagus.

The 264 Chapter doth shew of an vlcer in the Nose.

An Vlcer.

OZenai is the Greek wozd. In Latin it is named Vlcera narium. In Englisſh it is named an Vlcer oz soze in the Nose.

The cause of this impediment.

This impediment doth come of a filthie and euill humoz the which doth come frõ the bzayne head ingendzed of rume and cozrupt blod.

A remedie.

In this matter rume must be purged, as it doth appære in ỹ Chapter named Reuma, then picke not the Nose, noz touch it not,

not, except vrgent causes causeth the contrary, & vse gargarices and sternutacions. I will counsell no man to vse vehement or extreme sternutacion for perturbating the braine. Gentle sternutacions is vsed after this sort. First a man rising from slepe or coming sodenly out of a house, & loking into the element or sun, shal nese twise or thrise, or els put a straw or a risch into the nose & tickle the risch or straw in the nose, & it will make sternutations, the pouder of pepper, the pouder of Ellborus albus snuft or blowen into the nose it doth make quicke sternutacions. But in this matter I doe advertise euery man not to take to much of these pouders at a time, for troubling ỹ second principal mẽber which is ỹ braine, & they the which wil not nese stop ỹ nosethrles with the fore finger, & the thombe vpon the nose, & not within the nosethrils & if they would they can not nese, all maner of medicines notwithstanding, how bẽ it I would counsell all men taking a thing to prouoke such matters to make no restrictions.

Thus endeth the letter of D. And here followeth the letter of P.

The 265 Chapter doth shew of an impostume the which may bee in the fingers and in the nayles of man.

PAnnaticium is the Latin word. In English it may be an impostumacion in the fingers & the nayles of a mans hand, and some doth say it is a white flaw vnder the nayle.

The cause of this impediment.

This impediment doth come of an hot colerike humour.

A remedy.

¶ Take of the oyles of Roses an vnce, of the oyle of Henbane halfe an vnce, of Vineger three sponefuls, incorporate this together and anoint the fingers and the nailes, or else anoynt the nayles with eare wax.

The 266. Chapter doth shew of Fracles in ones face.

Fracles. PAnnus is the Latin word. In English it is named an impediment in the face, specially in the face of a woman when she is with childe, this impediment is like a sickneſſe named Lentigi, or Lentigo.

The cauſe of this impediment.

This impediment doth come eyther by heat of the sunne, or by heat the which doth fume from the liuer & the stomake.

A remedy.

First anoynt the face with the oyle of sower Almons, and vse to drinke oft of whay the which doth come of chéese. Or els take shéepes dunge and bray it with Vineger, and to bedward anoynt the face vi. or vii. nightes.

For Panus perteyning to the eye, looke in the Chapter after Peripneumonia.

The 267 Chapter doth shew of a womans labour or deliuering.

Labour with childe. PArtus is the Latin word. In Greeke it is named Tocos. In English it is named when a woman is ready to be deliuered, the which deliuerance is very hard with many women, and doth put them in ieopardy of their liues.

The cauſe of this matter.

The cause why it is more harder payne & ieopardy with one woman than wt an other, when they should be deliuered, is y one woman is not so strong of complexion as another womã is, & peraduenture the child is turned in the mothers body, & that the head doth not come first, then ther is great perill.

A remedy.

If the head of the childe doe not come forth first, the midwife than must turne the child that the head may come forth first, & let the midwife anoint hir hand with y oyle Oliue. Also if the woman be in extreme labour, let hir take the iuyce of Diptany a dramme, with the water of Fenugreeke, or els take of Serapine an vnce, & drinke it at three times with the water of Cheries, & keepe the woman moderately in a temperate heat.

The

The 268 Chapter doth shew of inflacions in the eare.

PAristhomia is the Greek word. In Latin it is named Tonsille or Inflacions aureum. In English it is named inflactions of the eares. Inflacions the eares.

The cause of this infirmitie.

This infirmitie doth come of superabundance of corrupt bloud, or els of rume, or els of some hurt.

A remedy.

First be let bloud in a veyne named Cephalica, & than vse gargarices & sternutacions, & vse pilles of Cochee, & put into the eare with woll the oyle of Been, I doe not speake of the oyle of Benes, but an oyle made of Been the which the Poticaries hath, & vse for this matter, the medicines the which shall be most conuenient specified in the Chapter named Aures. For Perocela loke in the chapter named Ramex or Ramicer.

The 269 Chapter doth shew of Cornels about or behind the eares.

PArotides is the Greeke word. In Latin it is named Inflaciones. In English it is named Cornels about the eares. Cornels.

The cause of this impediment.

This impediment doth come of hot blod, or of a bilous humour, & other while it doth come of a melancoly humour.

A remedy.

First be let bloud of a veine named Cephalica, if so bee that age and strength will permit it, with a conuenient time. As for any other locall medicines or plaisters, I do aduertise all persones not to smatter to much with the impediment, for it will were away by it selfe.

The 270. Chapter doth shew of a white flaw.

PErioniche is derived out of two words of Greeke of Peri, which is to say, about, and Onix, which is to say a nayle, which is an impostume about the nayle, I doe take it for a white flaw, or such like, & some doe name it Paronichius. A white flaw.

The cauſe of this impediment.

This impediment doth come of a venemous humour ſodenly ingendred vnder or about the nayle.

A remedy.

As I did ſay in the Chapter named Noma, that I would not counſell a man for euery triſeling ſickneſs to go to Phiſick or Chirurgerie, let nature operate in ſuch matters in expulſing ſuch humours, and meddle no further.

The 271 Chapter doth ſhew of the kindes of Palſeis.

The Palſey. PAraliſis is the Greeke word. In Latin it is named Diſſolucio. In Engliſh it is named the Palſey, and there bee two kindes, the one is vniuerſal, and the other particuler. The vniuerſall Palſey doth take halfe the body either the right ſide or the left ſide. And what ſide ſoeuer is taken, the ſaide ſickneſs doth take away halfe the memory, the one eye is dimme, and halfe the ſpeech or all is taken away, the one legge and the one arme is benummed or aſtoned that they cannot doe their office, and the proper name of this palſey, amongeſt the Greekes is named Hemiplexia, and ſome Greekes and Latins doth name it Simeapoplexis. The Barbarous word is named Simeapoplexia. The particuler Palſey doth reſt in a particuler member or place, which is to ſay, in the tongue, head, arme, legge, & ſuch like members. Ignorant perſons doth ſay that when a mans head, handes, or legges, doth ſhake, tremble, & quake, that it is the Palſey, for ſuch matters loke in the Chapter named Tremor.

¶ The cauſes of Palſeis.

A Palſey doth come, whether it bee vniuerſall or particuler by reuolucion or els compaſſion of the nerues or ſinewes, and by opplacion or ſtoping of the blood which hath not his true courſe nor recourſe, and that doth come vnder this maner either it doth come by a great anger, or els of a great feare, it may alſo come by extreme colde ryding, or going in

an

an impetuse winde.

A remedy.

First vse a good dyet, & eate no contagious meates, & if nede bee, vse clisters, & anoynt the body with the oyles of Laury & Camomill, but whether the Palsey be vniuersall or perticuler, I doe anoint the body with the oyle of Turpentine compound with Aqua vite, & vse fricacions or rubbings with the hands, as one would rubbe with grece an olde payre of bootes, not hurting the skin nor the pacient. And I doe giue the pacient Treacle with the pouder of Pepper, or else Metridatum with Peper, or els take of Diatrapiperion. And if one will, hee may rub the pacient with the rootes of Lillyes brayed or stamped, after that vse dry stuphes, as the pacient is able to abide. Or els take a Foxe, & with the skin & all the body quartered, and with the hart, liuer, & lungs, & the fatnes of the intrals, stones and kidnes, seeth it long in running water with Calamint & balme, and Carawaies, and bath the pacient in the water of it, and the smell of a Foxe is good for the Palsey.

The 272 Chapter doth shew of an impediment in the Heeles.

PErniones is the Latin word, Permoni is the Babarous word. Kybes. In English it is named the Kybbes in a mans heeles.

The cause of this impediment.

This impediment most commonlye doth infest or doth happen to young persons the which be hardly brought vp, going bare foted or with euill shoes, and it doth come of extreame colde and fleumatike humoures.

A remedie.

For the Kibes beeware the snow doe not come to the heeles, and beware of cold, nor prick, nor pick the Kibes, kepe them warme with wollen clothes, & to bedward wash the heeles & the feet with a mans proper vrine, and with netes fote oile.

The 273 Chapter doth shew of lyce in a mans body, or head, or any other place.

Lowſie. PEdiculatio or Morbus pediculorum be the Latin words. In Greeke it is named Phthiriaſis. In Engliſh it is named lowſineſſe, and there be foure kindes, which be to ſay, head lyce, body lice, crabbe lyce, and nits.

The cauſe of this impediment.

This impediment doth come by the corruption of hot humours with ſweat, or els of ranckneſſe of the body, or els by vncleane keeping, or lying with lowſie perſons, or elſe not changing of a mans ſhert, or els lying in a lowſie bed.

A remedy.

Take of the oyle of Bay an vnce and a halfe, of Stauiſacre made in fine pouder halfe an vnce, of Mercury mortified with faſting ſpittle an vnce, incorporate all this together in a veſſell vpon a chafing diſh of coles, and anoynt the body. I doe take onely the oyle of Bayes with Mercury mortified, and it doth help euery man & woman, except they be not to ranke of complexion.

The 274 Chapter doth ſhew of an impediment in the Lungs.

An impediment in the Lungs. PEripneumonia is the Greeke word. The Barbarous word is named Peripulmonia or Periplumonia. In Latin it is named Inflaço pulmonis, or Reſpicáció. In Engliſh it is named inflacion of the Lungs. And ſome ſay it is an impoſtume in the flappes of the Lungs. For this matter loke in the Chapter named Pulmonia in the Extrauagantes.

The cauſe of this impediment.

This impediment doth come of corrupt & groſe flume, & certaine times it doth come of catarue, & ſome times of a pluriſie, & it may come of ſuperabundance of other groſe humors.

A remedie.

In this matter I doe prayſe a Ptiſane made as it doth appere in the Chapter named Tuſſis, and the medicine which doth ſerue for a Pluriſie and for the cough, is good for this impediment, the matter conſtructed in due order & faſhion in the miniſtracion of the medicines.

The

The 275 Chapter doth shew of Cornels in a mans share.

PAnus is the Latin word. In English it is named a Cornell in a mans share, it may be also in other parts of a mans body. Cornels.

The cause of this impediment.

This impediment doth come of corruption of the liuer, and of a watrish bloud, or of coller.

A remedy.

First purge the matter with pilles of Fumitory the greater, of pilles Aggregatiue, of Agaricke, of eth a scruple, make than pilles and eate them, and vse a good and a temperate dyet, as well in meates as in drinckes.

For Petia in oculo, looke in the second booke named the Extrauagantes.

For Pectus looke in the Extrauagants in the end of this booke.

For Oepsis looke in the Chapter named Digestio.

The 276 Chapter doth shew of a mans feete.

PES. or Pedes be the Latin wordes. In Greeke it is named Pous. In Enligsh it is nauned a foote of a man, which may haue diuers impediments, as one of the kindes of the Goute, named in Latin Podagra, also ther may be the Cramp, with other diuers impediments, for the which looke in their Chapters. A foote,

The 277 Chapter doth shew of Pia mater.

PIa mater be the Latin words. In English it is named a pellikle or a skin full of Actures and small veines, which doth wrap or compasse about the braine in many Fellicles.

No remedy.

If this Pia mater or pellicle be pereill there is no remedye but death.

For Phthiriasis, loke in the Chapter named Pediculacio.
For Phlebothomia, loke in the chapter named Flebothomia.

The 278 Chapter doth shew of the Phrenesies.

Phrensey. PHrenitis is the Greeke word. And some Grecians doth name it after the Arabies Sircen or Karabitus. The Barbarous word is named Frenisis. The true Latins doth vse the terme after the Grecians. In English it is named a Phrenise or madnesse, the which absolutely is an impostumacion bred and ingendred in the pillicles of the braine named in Latin Pia mater, the which Apostumacion doth make alienacion of a mans mind & memorie. There is an other accident phrenise, the which is ioyned with an other sickenesse, as a phrenise with a sickenesse, or with a plurice, and such other like sickenesse.

The cause of this infirmitie.

For the Phrenise the cause is shewed, how bee it some holdeth opinion that a Phrenise doth come of a bilous humour oppressing the braine, and some say it is an inflacion of the brayne, the which doth perturbate the reason, and doth make a man out of reason. The accident phrenise doth come two waies, the one is thorow a hot fume ascending from the stomake to the braine. The other is thorow colligacion of the nerues or sinewes which the braine hath with the midriffe.

A remedy.

First let the pacient bleud of a veine named Cephalica, than shaue the head and anoint it with the oyle of Roses, or els wash the head with Rose water and vineger, and if the pacient connot slæpe, vse dormitaries, and kæpe him as it is specified in the Chapter named Mania.

For Pharmacia loke in the Chapter named Medicina.

The

The 279 Chapter doth ſhew of white cornes vpon the eye.

PHlitanai is the Greek woꝛd. The Barbarus woꝛd is named Veſice. In Latin it is named Puſtule. In Engliſh it is named puſhes, oꝛ white coꝛnes vpon the eye, and ſome ſay it is a wheale oꝛ a little bladder in any place of the body. Cornes.

The cauſe of this impediment.

This impediment doth come of colericke humours boyling vnder the ſkin, penitrating the fleſh a little, if it bée as ſome do ſay it is a bladder, then it doth come of a wateriſh humiditie, and then this impediment may come as well thoꝛow ſkalding as by labour oꝛ any other way, ſome doth name this impediment Macula in oculo.

A remedie.

Firſt purge coller as it doth appéere in the Cap. named Colera, and then vſe Colirions, oꝛ els vſe the water of Plantaine with Tuttie loted, and euer vſe cold things to the eyeys and béeware of hot and warme things to bée put into the eyes.

Paſtinaco is the Latin woꝛd. It is taken foꝛ a ſickneſſe, as well as foꝛ a perſnep.

Foꝛ Pili, looke in the Chapter named Capillus.

The 280 Chapter doth ſhew of the fatneſſe of man.

PInguedo is the Latin woꝛd. In Greek it is named Puueli. In Engliſh it is named fatneſſe oꝛ foggineſſe, oꝛ ſuch like. Fatneſſe.

The cauſe of this impediment.

This impediment doth come of great eaſe and groſe, oꝛ of laſcinious féeding, it may come alſo by nature.

A remedy.

The beſt remedy that I do know is to vſe purgations, and with meate & potages oꝛ ſewes is to eate much pepper, and vſe Electuary of Lacher, and vſe Gargarices and Sternutacions, as is ſpecified in the Chapter named Ozinei.

For Pitariosis loke in the Chapter named Porrigo.

The 281 Chapter doth shew of matter in the corner of the eye.

PIosis or Onix bée the Greeke words. In Latin it is named Pus in cronea. The Barbarous words bée named Sanies in cronea. In English it is matter in the eye.

The cause of this impediment.

This impediment doth come of viscus reumeother while mixt with a salt humor, & it may come of corruptiõ of rume

A remedy.

First purge rume, the head & the stomake, with pilles of Cochée, & béeware of eating of viscus meates, the which will adhere or cleue to the fingers, béeware of smoke, and dyuers times in the day clense the eyes with cold water, dipping a fine linnen cloth in the water, and drop on the eyes.

The 282 Chapter doth shew of inuoluntary standing of a mans yerde.

Yerde. PRiapismus is the Greek word. In Latin it is named Erectio inuoluntaria virge. In English it is named an inuoluntary standing of a mans yerde.

The cause of this impediment.

This impediment doth come thorow caliditie and inflations from the raines of the back, or else it doth come of inflations of the veines in the yerde and stones, it may come by the vsage of venerious actes.

A remedy.

First anoint the yerde and cods with the olle of Iuneper and the ovle of Camphory is good. And so is Agnus castus, brayed and made in a plaister & laid vpon the stones, and let Priests vse fasting, watching, euill fare, hard lodging, and great study, and flée from all manner occãsions of Lechery, and let them smell to Rue, Vineger, and Camphire.

The 283 Chapter doth shew of spitting of blood.

Phthisis

PHthisis is the Greek word. In Latin it is named Tabas. In English it is named an vlceracion in the Lungs, & some say it is a spitting blod, & some doth name it Emoptoica passio, for this mater loke in the Chap. named Emoptoica passio, and vse the medicines that there is specified, and bee ware of strayning or lifting, or great coughing.

The 284 Chapter doth shew of a mans spettill.

PItuita is the Latin word. In Greek it is named Phlegma. In English it is named a mans spettill. Spettill.

The cause of this matter.

This matter doth come of the humiditie or moysters of blod, and specially of flume, and otherwhile of rume abounding in the head, discending by the Vuela. A remedy.

If the spettill be superfluous without viscusnesse, clense the head and stomake with pils of Cochee. If it bee viscus, purge the head and stomacke with pillulis also of Cochee. For this matter loke in Sputum, in the Extrauagants in the end of this booke.

The 285 Chapter doth shew of the Plurefy.

PLuritis is the Greek word: and some do name it Anaxia. In Latin it is named Lateralia dolor, the Barbarus word is named Pluriſis. In English it is named a plurefy, which is an impostume in the coueritie of the bones, but there bee two kindes, the one is inward, and the other is in the gristles of the bones, a the other is in lacertes in the breſt, and Isaac sayth, that it is an hot impostume that is ingendred in the Midriffe named Diafragma, and commonly a Feuer is concurrant with this sickneſſe. Plurefy.

The cause of this infirmitie.

This infirmitie doth come of a sumish blod, & of an ashy hart, which doth perturbate eyther the ioynts, or elſe the hart, and stomake with the breſt, it may also come of great heate or extreme cold by the north windes, and it may come by drunkennesse.

A remedy.

A remedy.

First if the part bée constupated, take easy purgacions, as Cassia fistula, or else vse Suppositors or Clisters, and I haue knowen old ancient doctors in this matter, vse Phlebothomy, the which I dyd neuer vse in this matter, cõsidering the periculisnesse of it. In this matter a Ptisane is good, or else the waters of Malowes, Violets, Buglose, or Borage, with Suger candy, and vse a cleane & a good dyet, as well in meats as in breads and drinks, as light bread béeing xiiii houres old is laudable, stale drink & meats light of digestion I do prayse, &c. And for Pluritis loke in the Chapter Pulmonia, in the Extrauagantes in the ende of this boke.

Plura is a thin pannicle ỳ which doth couer the ribs in the which diuers times is engendred an impostu. called Pluritis.

The 286 Chapter doth shew of fleshy matter in a mans nose.

Nose.

POlipus is the Latin word, and some doth name it Excrencia carnis in naso. In English it is named a fleshy humour growing in the nose. And there bée 2 kindes, the one is a bitill nose, which is as big as a mans fist, the other is a fleshy humor or an Impostumaciõ growing within the Nosethrils.

The cause of these impediments.

These impediments doth come of grose humors the which bée viscus, descending out & from the head to the nose or nosethrils, it may also come of melancoly humors, or else it may come of hurting the nose.

A remedy.

Take the pouder of Dragagant with a little Honey, and make a tent and introduce it into the nose or nosethrils. Or else take the iuyce of black Iuy & with a little Cotton make a tent, and introduce it or put into the nosethrils.

For Piritasta, loke in the Chapter named Combustio.

The 287 Chapter doth shew of the Goute in the feete.

Poda-

PODagra is the Greek word. In English it is named the Goure in the fête. The Goute

The cause of these infirmities.

These infirmities doth come of euill dyet sitting or standing long at dice, cards, or long studying or such lyke things, taking extreme colones in the fêet, it may come of late drincking, or it may come by nature, or else long standing or sitting at writing or studying.

A remedy.

First reforme euill dyet and surfeting, & then vse stuphs both wet and dry, and bêeware of drinking of wine, and vse to drinke Idromell, and make playsters of Treacle, or Mitridatum. Or else take of the iuice of Letice and Womans milk, halfe an vnce, compound it with 3 egs, and warme lay it to the place 3 dayes. Or else take of the cromes of white bread a pound and more, of Cow milke a pinte, of the Dyle of Roses 3 vnces, of the yolkes of 3 egs, of Saffron the weight of 2 d. make of this a stiffe playster, and vse it, and this is good for Chiragra.

The 288 Chapter doth shew of Polusions.

POlucio is the Latin word. In Greeke it is named Pthora. In Englisn it is named a polucion or a decepering of nature from man, and there bée three kinds, the inuoluntary, the other is slæping, and it may bée as inuoluntary as voluntary, and the the other is voluntary. Polusion

The cause of this matter.

If it bée voluntary they that so doth offend in bogari. And they that so doth be those ẏ which S. Paul doth cal the moles which cannot inherite the kingdome of heauen, and so do I say, without repentance & amendment. The other is inuoluntary, which is to say, that when nature doth depart against a mans wil, the which doth come to a man thorow inbecility and wekenes of the body. The other doth come slæping, and that may bée as well voluntary as inuoluntary, for it doth come of a foule lasciuious dreame, & if any delectation, will, consent

consent, or occasion had before the slepe & in the waking to delite in the matter it is deadly sin, & so it is if it do come by dronkennes then it is voluntary, & if it dw come contrarily without any occasion or delectation, it is no sin, for it doth come of superabundance of nature, or else throw debilitie.

A remedy.

For the first, is no remedy but onely repentãce. For ỳ other the which be inuolũtary, if it doth come by surfeting or dronkennes it is a deadly sin, & so it is if any volũtary precogitacion doth come or is had before the dreame or polucion, they the which be infected with this passion most commonly they be yong persons the which bee vnmaried, and preests that do line chast, therefore for this matter let them pray & fast and lye hard, and vse no delicate meats & drinks, the which is a great prouocacion to this foule impediment. I therfore aduertise all those that bee of strength to vse Phlebothomy, if this matter dw come by imbecilitie or great weaknes after a sickntsse, dismay not the matter, but vse good restorative meates and drinkes within due order, without surfeting.

The 290 Chapter doth shew of a little skurfe in the head.

Skurfe.

POrrigo, or porre, or Furtures, some Latenist doth vse these termes. The Grecians doth vse this word named Pitariasis. In English it is called small scabs bigger then the scales of Dandruffe, sprowting out in Latitudes and not in longitudes, lyke the head of a leke.

The cause of this impediment.

This impediment doth come of a great moyster in the head and of rume, or else of a dry melancoly humour.

A remedy.

Take Garlike and stamp it with salt and anoynt the place iv. times or else take of Literge, of Auripigment, of each an vnce, make fine pouder of it and mixe it with vineger and wash the place iv. times. For Precipitacio matricis, looke in the Extrauagants in the ende of this booke.

For

For *Pruna* looke in the Chapter named Ignis sancti Antoni.

The 291 Chapter doth shew of sprowting out of coruption in some particuler place of a mans body.

PRuritus is the Latin word. In English it is a sprouting or bursting out in secret places of man and woman, & some do name it itch, for the pacient must scrach and claw. Sprowting.

The cause of this impediment.

This impediment doth come of great humiditie in the inferiall parts of the body, specially in the orifice of the matrix or else in the fundement, or to the parts adiacent to the said places.

A remedy.

Take of red Sage an handfull, boile it in fresh Butter, & with Cotten make a tent or suppositer. Or else take of Barowes grece two vnces, of Mercury mortified with fasting spittle an vnce and a halfe, of Sage finely ground an handfull, compound all this together, & then anoynt the place. Or for this matter ordayne a good payre of nayles and rent the skinne and teare the flesh and let out water and blood.

The 292 Chapter doth shew of bleeding at the nose.

PRofluuio sanguinis enaribus bee the Latin words. In English it is named bleeding at the nose. Bleeding.

The cause of this impediment.

This impediment doth come many waies, it may come of a stripe or by a fall, or by extreme labour & heate, or by great sickneese, or by some straine, or by breaking of some veyne, or drinking too much, specially wine.

A Remedy.

To restryct the blood the which doth flow out of a mans Nose, let him smell to an Hogges torde, and lay the stones and Coddes in Vineger. If it bee a woman let hir laye hir

bzeaſtes in Vineger. Dz elſe exhauſt an vnce oz moze of blod out of a veyne named Cephalica.

The 292 Chapter doth ſhew of Itching.

Itching. PRurigo is the Latin wozd. In Engliſh it is named Itching of a mans body, ſkin oz fleſh.

The cauſe of this impediment.

This impediment doth come of cozruption of euill blod, the which ſhould bæ out of the fleſh, it may alſo come of fleume mixt with cozrupt blod the which doth putrifie the fleſh, and ſo conſequently the ſkin.

A remedy.

This I dw aduertiſe euery man foz this matter to ozdayne oz pzepare a gwd payze of nayles, to ſcrach and claw, and to rend and teare the ſkin and the fleſh, that the cozrupt blod may run out of the fleſh, and vſe then Purgacions & ſtuphes, and ſweats, and beware reuerberate not the cauſe inward with no oyntment, noz claw not the ſkin with filthy fingers, but waſh the hands to bedward.

The 293 Chapter doth ſhew of Scabbes.

Scabbes. PSora is the Greeke wozd. In Latin it is named Scabies. In Engliſh it is named ſcabs, which is an infectious ſickneſſe. foz one man may infect another by lying together in a bed, and there bæ two kindes, the dzy ſcabs & the wet ſcabs, oz moyſt ſcabs.

The cauſe of theſe impediments.

If the ſcabs bæ dzy, it doth come of coller adulſted, if they bæ moyſt it doth come of the cozruption of blod.

A Remedy.

Take of the ſhurſe of Iron the which doth ly about a ſmiths handſile 3 handfuls, make ſmall pouder of it, and put to it 2 vnces of the pouder of Brimſtone, cõfect oz compound this to-gether with hony and oyle Oliue, & anoynt the body. Dz elſ take of the rwts of Burs. v vnces, of the rwts of Enula campana. vii. vnces, bzwſe oz ſtamp this together and put to it two vnces of the pouder of Brimſtone, of Mercury mozti-

fied,

fied thꝛæ vnces, confect this together with Bores grece the skin pulled out, and compound all this together & anoynt the body. Foꝛ the dꝛy scabbes, take of Sorell, of Organum of each thꝛæ handfuls, stamp it and put to it the oyle of Henbane & Vineger, and anoynt the body.

The 294 Chapter doth shew of one of the kindes of Consumpcion.

PTisis is the Greek woꝛd. In Latin it is named Consumpcio. In English it is named a consumpcion oꝛ wasting and there be two kindes, the one is naturall, & the other is vnnaturall. The naturall consumpcion resteth in aged persons in whome bloud and nature doth decrece, and so consequentlye weakenesse followeth, wheꝛefoꝛe in old time old men were named wasted men consumed by age. An vnnaturall consũpcion either it is with a feuer, oꝛ without a Feuer, if it be with a feuer, there is an other sickenesse running in the body with it, as thꝛ Feuer Hectike, oꝛ some other long sickenesse, which doth extenuate oꝛ make thin the bloud of man, so to conclude a consumption consumeth a man away out of this woꝛlde. And some doth say that this impediment doth come of an vlcerous matter in the Lunges. Consũpcion.

The cause of this infirmitie is shewed.

A remedy.

Old men hauing this infirmitie, cherish them with restoratiue meats & dꝛinks, & let them beware of anger & hastinesse. Other medicines I doe not know foꝛ naturall consumpcion. Foꝛ vnnaturall consumpcion, vse to eate milke white suger, and dꝛincke no wine except it be Ipocras, & vse nutritiue and restoꝛatiue meates, and moꝛning and euening Diaisopus, oꝛ Diairis, oꝛ Diacalamint, oꝛ such like, and Locsanum is good foꝛ all men the which hath this infirmitie, and so is a Ptisane.

The 295. Chapter doth shew of the webbe in a mans eye.

Webbe. PTerigion is the Greeke word. In Araby it is named Sebel. In Latin it is named Vngues. The Barbarous word is named Vngula. In English it is named the webbe in the eye, which is a neruous matter bred vpon the eye, and doth couer the pupill of the eye.

The cause of this impediment.

This impediment doth come and is ingendred of a rumatick and a viscus humour congeled together.

A remedy.

In this matter ther is two wayes to make one whole. The first is by winding or cutting away the webbe with an instrument. And the other is by a water to corrode & to eate away the webbe, it may be remedied by the iuyce of Horehound, Oculus Christi, and Diaseris iniected into the eye. But I take onely the iuyce of Horehound and the iuyce of Licorice, iniected in the eyes is very good.

The 296 Chapter doth shew of a mans Pulses.

Pulses. PVlse is the Latin word. In English it is named a mans pulses, & they be named pulses because they be euer knocking & labouring. For this matter loke in the Extrauagantes and in the Chapter named Arteric, & in the Chapter named Vene.

The 297 Chapter doth shew of fairenes or beautie.

Beautie. PVlcritudo is the Latin word. In Greek it is named Callos or Idos. In English it is named beauty, fairenes, or pulcritudines the which is a deceiuable grace, for they the which be beutifull shalbe more instigated to pride & vicionsnes then other shalbe not hauing this grace, wherfore let such persons stand in the feare of God and surrender thankes to him, least that he doe turne beauty and fairenes into great deformity, as I haue knowen many such persons the which hath ben so serued.

A remedy to keepe a mans face, hands, and skin in softnes and fayrenesse.

Take of the rootes of Lillyes, of the rootes of Serpentory of rice of Aundy, of Ciruce washed, of white Sope of each two

two vnces,put all this together in a new earthen pot, and put the pot in an Ouen and let it stand vnto the time it bée ready to make pouder of it,than take Dragagant, Gumme Arabick,of each an vnce,infuse it into the water of the flouers of Benes,than take and mixe all this together with the water of Lymons,& then let it stand 24 houres,streyne it, & then to bedward wash the face and hands,and let it drye in, and in the morning,with warme water wash the hands.Dr els take Lymons & cut them in pèces,& sèth them in white wine and wash the face and hands,and this must be done diuers times,looke in the Chapter named Facies.

The 298 Chapter doth shew of a mans Lungs.

PVlmo is the Latin word.In Greek it is named Pneumon. In English it is named a mans Lungs,which be hot and moist,& in the Luugs may be many infirmities,as spitting of bloud,vlceration & filthy matter,and such like. Also it may haue iiii.maner of sicknesses,as Asthma, Disina, Sansugium, and Occomia, as it doth appeare in their Chapters in this booke,and in the Extrauagants. *The Lungs.*

The cause of this infirmitie.

This impediment doth come of great cold,cuill diet,& surfeting,it may come by great labour,lifting or strayning.

A remedy.

A Ptisane is good for the Lungs,and so is the vsage of Licorice.Dr els take of Sinamon,Galbanum,Castory.iii.drams,of Storax,Calamint,of Licorice,of Dragagant,of each a dram, of Opium,of Saffron,of each v.drams,confect this together with Idromell, and make pilles of this & vse them,& eate no Nuts, nor Cheese,nor Apples,and such like.

The 299.Chapter doth shew of Fleas.

PVlicia is the Latin word.In Greeke it is named Psilla. In Enligsh it is named fleas, the which doth bite and sting men in their beddes.

The cause of them.

The cause of the ingendring of flæs commeth many wayes, they be ingendred of a corrupt dust, and the sweat of dogges doth ingender them, and so doth vnclene kæping of houses & chambers, and beddes.

A remedy.

First kæpe the chambers and house clene, and vse no old Riches nor bentes in the house, swæpe the house and chambers oft, and make the beddes bætime in the morning, and lay a blanket on the ground in house or chamber, and all the fleas will leap into the blanket that is vpon the ground, and so may you take them, and straw the chamber with Walnut leaues, and if thou wilt anoynt the body with bitter Almons or with the oyle of Wormewood.

For Pulmonia, loke in the Extrauagants in the end of this boke

The 300 Chapter doth shew of a certayne kinde of Wheales in the face or mouth and other places differing from a kinde of wheals named in Greeke Phlitania.

Pushes. PVstule is the Latin word. In English it is named wheales or pushes, and these that I doe speake of most commonlye be in the face and mouth, and the Arabyes doth name it Saphati which is a preuy signe of leprousnesse.

The cause of this impediment.

This impediment doth come either of corruption of blod, and then they be red, or els doth come of abundance of flome and then they be white, or else it doth come of coller, then they bæ dry and hard. And if they bæ blacke it doth come of Melancoly, & they doe signifie death, for melancoly humours doth bring in death.

A remedy.

First loke what humour doth make the cause of the impediment & purge it: and if næde be exhaust out of a veine named Cephalica. ii. or. iii vnces of blod or more, as age and strength will permit it, & to kill or heale exterially all such wheales

the

the matter purged interially, take of Ceruse, of Literge, of either of them iii. drames, of burnt lead ii. drams, of the oyle of Roses, and Nightshade, of eyther of them ii drams, incorporate all this together and anoynt the place, and if nede be compounde of mortified Mercury with it, an vnce.

Thus endeth the letter of P. And heereafter followeth the letter of Q.

The 301 Chapter doth shew of sickneſſe named the Squincey

QVinancia or Squinancia be the Barbarous words. The Latin word is named Angina. The Greekes doth name it Sinanchi. In English it is named the Squincy. For this matter, looke in the chapter named Angina. Squincy.

Thus endeth the letter of Q. And heere followeth the letter of R.

The 302 Chapter doth shew of an apposthumacion vnder the tongue.

RAnula is the Latin word. In English it is named an impostume vnder the tongue. Tongue.

The cause of this infirmitie.

This infirmitie doth come of to much humiditie flowing to the place there where the impostume is.

A remedy.

First purge the matter with pilles of Cochee, & vse a gargarice, and if nede be exhaust ii. or iii. vnces of bloud out of a veyne vnder the tongue, or else out of a veine named Cephalica.

The 303 Chapter doth shew of chaps in a mans foundement.

RAgades is the Greek word. Ragadie is the Barbarous word. In Latin it is named Fissure or Rime. In English it is named chappes in a mans foundement, and in the secret place of a woman. Fundement.

The cause of this impediment.

This impediment doth come of artitie or of a dry colleriche humour.

A remedy.

Take of Rose leaues iii. handfulls, seath it in white wine and wash the place oft. Or els anoynt the place with the ople of Almons, or with the fatnes of an Ele.

The 304 Chapter doth shew of certayne kindes of Hernies.

Hernies. RAmex is the Latin word. In Greek it is named Kylsi. In English it is named hernies or swelling in the cod. Hernia is a common name to three diseases, which be to say Euterocela, Epiplocela, and Hidrocela. First Euterocela is when the gattes doe fall out of the belly in the cod wher the stones lye. Epiplocela, is when the guts doth fall into the cod, with theoment or Siphac, which is a pellicle the which doth compasse & doth beare vp the guts. Hidrocela is an humour the which hath a confluence to the stones, as Celsus sayth. Ramices doth somewhat differ from Ramex, for it hath also three sundry kinds, the which be to say. Parocela, Sarcocela, Sirsocela. Parocela is when the matter is hardned in the cod or about the stones, Sarcocela is when ther doth grow a flesh in the cod or about the stones. Cirsocela is when the veines in the cod doth swell inflating the stone. Also ther is an other kind named Bubocela, which is when the bowels doth fall no farther then the share. For this matter, & for a remedy, looke in the chapter named Hernia and Ruptura.

The 305 Chapter doth shew of the horseneste of man.

Horseneste. RAucedo is the Latin word. In Greek it is named Branchos. In English it is named horseneste of the voice.

The cause of this impediment.

This

This impediment doth come either of a great heate and a sodeine cold taken vpon the heat, or els it may come lewring, hallowing, or great crying, it may come of late drinking and late sitting vp, it may come by iniection of the inward parts, then it is a signe of leprousnesse.

A remedy.

Take of the water of Scabious, of the water of Fenell, of the water of Licorice, of the water of Bugloſſe, of each of them a pint, of Suger Candy a pound, ſeeth this together, and morning & euening drinke ix ſponefulls.

The 306 Chapter doth ſhew of the Poſe or Snike.

RVpia is the Latin word. In Engliſh it is named the Poſe. Poſe.

The cauſe of this impediment.

This impediment doth come of ſuperabundance of reume, taken of cold or of a ſurfet.

A remedy.

Firſt purge the head and ſtomake with pilles of Cochee, & vſe gargarices and ſternutacions. And for this matter loke in the Chapter named Coriza.

The 307 Chapter doth ſhew of the raynes of a mans backe.

REnes is the Latin word. In Greek it is named Nephroi. In Engliſh it is named the raines of the back the which may haue many impediments, as inflacions, the ſtone, ache, & ſuch like. For this matter loke in the Chapters of this infirmityes, and in the Extrauagants in the end of this booke. Raynes.

The 308 Chapter doth ſhew of reume in a mans head.

RVma is the Latin word. In Greek it is named Reumæ. In Engliſh it is named reume, the which doth ingender many infirmities deſcending from the head to the inferiall parts. Reume.

The cause of Reume.

Reume is ingendred in the head, which is a viscus humour, and it is ingendred of taking of cold in the fête, and in the head and necke, and it may come throw drinking of wine and strong ale, and it may come throw surfeting and late sitting vp.

A remedy.

The vsage of Anacardine and sternutacions & gargarices, is very good, & purge the head with Yerapigra, & vse labour, walking, and smell to this ball. Take of Storax, Calamint, of Amber de Greece, of each a dram. of Cloues, of Mastix. ii. drames, of Muske iii. graines, of Lapdanum a dram. confect this together. &c.

For Rouschinechios loke in the Chapter named Menstrua.

The 309 Chapter doth shew of croking in a mans belly.

Croking. RVgitus ventris be the Latin words. In English it is named croking or clocking in ones belly. In Greeke it is named Brichithmos.

The cause of this impediment.

This impediment doth come of coldnesse in the guttes, or long fastine, or eating of fruites and windie meates, and it may come of euill dyeth in youth.

A remedy.

First beware of colde and long fasting, and beware of eating of fruits, potages, and sewes, and beware that the belly be not constupated or costiue, and vse dragges to breake winde.

For Rupia, loke before & after the Chap. named Rancedo.

For Reduuie loke in the Extrauagants.

The 310 Chapter doth shew of a Rupture.

Rupture. RVptura is the Latin word. In Greeke it is named Epigozontaymenon. In English it is named a rupture, and that is when the Siphac which is a pellicle or skinne the

which

which doth compasse about the guts, is relaxed or broken, the the guts doth fall into the cod. And there be 3 kinds of ruptures, the first is zirbale, the second is intestinall, & the third is naturall, for hee doth take his originall of both the other.

The cause of a Rupture.

A rupture doth come of crying, or else of a great lift, or of a great fall or bruse, or leping vneasely vpon an horse, or clyming ouer a high hedge or style, or by a great straine and vociferacion.

A remedy.

First make a trusse to keepe in the guts that they do not fall out of the belly, and then take the rootes of Knewholme iiii. vnces, of Polipody ii. vnces of Auince an handfull and a halfe, of Centinody, of Mouseare, of each of them ii. handfuls, stamp all this together in a morter, and then infuse it in a quart of stale Ale, & let it stand 4 or 5 houres, then straine and drinck of it morning and euening ix. sponefuls, continue this xxi. dayes or more. If a rupture do continue iii. yéeres in a man, hée cannot be made whole without incision or cutting, for the belly at that side that the rupture is in must be cut, and the cal or pellicle that the guts doth lye in must be cut away that doth hang out, and so must one of the stones, if the stone bée putrified, and then must the Siphac bée bound and knit or sewed vp againe and then sered, and so thé made whole with salues, this must bée done of some expert Chirurgion with the councell of some Phisicion, the which hath both speculacion & practise.

Thus endeth the letter of K. And héere followeth the letter of S.

The 311 Chapter doth shew of a Sauce fleume face.

SAlsum flegma be the Latin words. In English it is named a sauce fleume face, which is a token or a preuie signe of leprousnesse. Sauce fleume

The cause of this infirmitie.

This infirmitie doth come either of the calidities or heate of the liuer, or els of the malice of the stomake, it doth most cõmonly come of euill diet, & late drinking, & great surfeting.

A remedy.

Take of Bors grece the skin & straines clene picked out an vnce, of Sage finely stamped an handful, of Mercury mortified with fasting spettill an vnce, incorporate all this together & anoynt the face to bedward. In the morning wipe the face with browne paper that is soft, and wash not the face in vi. or vii. dayes, and kéepe the pacient close out of the winde.

For Sabara, looke in the Chapter named Caros.
For Saphati, looke in the Chapter named Pustule.
For Sahara, looke in the Chapter named Subeth.
For Saliua, looke in the Chapter named Pituita.
For Sarcocela, looke in the Chapter named Ramex, or Ramicis.

The 312 Chapter doth shew of a mans blood.

Blood. SAnguinis is the Latin word. In Greek it is named Hæma. In English it is named blood, the which is the principall humour in man, for the life or spirites in man consisteth in the blood.

The cause of blood.

Blood is ingendred of fleume, and fleume is ingendred of good meates and drincks.

A remedy for blood putrified or corrupted.

First vse stuphes and baths and gentle purgacions, vse also meates of light dygestion, and bée ware of grosse meats and euill drincks, and of surfeting, and of too much repletion, and of venerious actes, specially after a full stomake.

For Saluatella a veyne, looke in the chapter of veynes named Mediana.
For Sarcites, looke in the Chapter named Iposarca.
Sarcoides is named in English a poze. For this matter looke in the Extrauagants.

The

The 213 Chapter doth shew of the erection or standing of a mans yerde.

Satiriasis is the Greek word. In Latin it is named Desidesium erigendi virgam. In English it is named a desire of standing of a mans yerde, and some doth say it is a continuall standing of a mans yerde. Yerde.

The cause why it cannot stand.

A man that is in great age, or spent, or beeing in sickneese, or grace working above nature in man unmaried, shall haue no erections of his flesh to exercise any venerious acte, if any maryed man the which would haue this matter or desire & cannot thorow imbecilitie vse the acte of matrimony, I wil shew my minde to them in the Chapter named Concepcio, and in the Chapter named Coitus.

A Remedy.

Vse Diagalanga, and in the morning vse to eate two or three new layde egges rosted rere, and put into them the pouder of the seedes of Netles with Suger. Also all sweet things is nutritiue and helpeth in this matter. Also Ipocras, Elegant, Basterd, Muscadell, and Gascon wine is good for this matter, but now a dayes few hath this impediment, but hath erection of the yerde to sinne. A remedy for that is to leape into a great vessell of colde water or put Netles in the codpece about the yerde and stones.

The 314 Chapter doth shew of the Scotomy.

Scotoma is the Greeke word. Scotomaia is the Barbarous word. In Latin it is named Vertigo. In English it is named the scotomy or musing, or swiming in the fore part of the head. Scotomy.

The cause of this infirmitie.

This infirmitie doth come of a vaporous humour, which doth perturbate the animall powers.

A remedy.

First let the pacient beware of drinking of wine, or streng drinks, they must beware of eating of Chibolles, Garlike and Onions,

Onions,and all vaporous meates and drinkes, and let them vse pilles of Cochee to purge the stomake and the head,and Gargarices bee good for this matter, and Yerapigra,and such men hauing this passion let them beeware of climing or going vpon high Hilles or round stayres.

The 315 Chapter doth shew of a Goute named Siatica.

The Siatike. Siatica passio is the Barbarous word. In Latin it is named Dolor scie. In Greeke it is named Ischias of ỳ which word doth come Ichiadici, and some name this infirmitie Coxendrir or Coxendricis morbus.

The cause of this infirmitie

This infirmitie doth come of hard lying on the hokill bones or lying on the ground,or vppon a forme,or such lyke harde thinges, it may come by a stripe or a great fall, and it will runne from the hokill bone to the knee,and from the knee to the ancle,and from the ancle to the little toe,& thē it is past cure, and otherwhile this goute will haue reflection to the raines of the backe, and to flankes, and it may come of a grosse fleumaticke humour.

A remedy.

The cheefest remedy that euer I dyd know practized is to anoint the places with the oyle of turpentine and Aqua vite, compound together,and so to vse to anoint the place against the fire off,and sere cloth of pitch is good.

The 316 Chapter doth shew of many infirmities names, which shall bee found in their Chapters.

First for Scabies,looke in the Chapter named Psora.

For Scirrhus which is a swelling aboue nature,and is hard, looke in the second booke named the Extrauagants.

Scarificacio is the Latin word. In English it is named Dcarificacion, for the which, looke in the second booke named

the

the Extrauagants.

For Scliros looke in the Chapter named Febris tetrathea.

For Sebell looke in the Chapter named Peterigion.

For Semiapoplexia, looke in the Chapter named Paralisis.

The 317 Chapter doth shew of cornes in the necke.

SCorphula is the Latin word. In English it is named knots or burs which bée in the childrens neckes. Cornels.

The cause of this impediment.

This impediment doth come of a grosse fume, and is lyke to an infirmitie named Dubaleth, and Glandule, concerning the rotunditie of the sicknesse, but it doth differ in quantitie of Schrophule, for the one is greater then the other.

A remedy.

First purge the matter with the pils named Hermodactilis, and after that wash the place with Decoction of Ireos and then take of the rots of Lillies an vnce and a halfe, of Storax, Calamint halfe an vnce, incorporate this together with the mary of a Calfe, and make a playster or playsters and continue with this ix. dayes:

For this matter in Rome and Mountpiller is vsed incisions.

The 318 Chapter doth shew of a sickneſſe named a burning scab or a Tetter.

SErpigo is the Latin word. And some authors doth name it Ignis volaritis. And some sayth that this sickneſſe doth but little differ frõ a sicknes of scabs named Impetigo, but that the one is bigger then the other, & some doth name it Impetigo zarna, as it doth appére more plainlyer in this booke before this matter and after, as it is specified in the chapter of these infirmities, but I do say that this sickness or disnamed Serpigo is a burning scab, and it doth runne in the skin infecting it more or lesse, and is named in English a Tetter. Tetter.

The cause of this impediment.

This impediment doth come of hot and corrupt blood mixt with coller.

A remedy.

A remedy.

Take of the Dyle of wheat & mix it with the oyle of egs & with a mans vrine wash & anoynt the skin, or else take the water of burs, or seth burs in water and wash the body.

The 319 Chapter doth shew of the skin that the childe lyeth in the mothers body.

Secundine. SEcundina pellis bée the Latin wordes. In English it is a skinne or a call, in the which a childe doth lye in the mothers belly, and a woman must bée deliuered of it after the childe is borne, or else shée doth dye, for the one must come after the other perfect.

The cause of this infirmitie.

This skin or call might nor may not bée without the conception, and after the childe is conceiued and come to the lyniaments, forme and shape of a creature, there is a pellicle, a skin or a cal, that doth grow incircũference about the child, and when that doth breake the childe is redy to bée borne, & then the childe doth come before, and the pellicle or skin doth come after, if it dwe not follow after the childe is delyuered from the mother, the mother is in great daunger.

A remedy.

Drincke Peniriall with posset Ale, and make a fume of Lapdanum.

For Sequibere, loke in the Chapter named Hictalopis.

The 320 Chapter doth shew of an harde or dence apostumacion.

Apostume. SEphiros is the Greek word. In English it is named an hard apostumacion in the flesh vnder the skinne.

The cause of this impediment.

This impediment doth come eyther of a grosse or viscus fleume

fleume,or else of a melancoly humour,and if it bée whitish,it doth come of flume,if it be swart it doth come of melancoly.

A remedy.

First take the strupe of Bugloſſe,and of the strupe of Fumitory,of each an vnce and a halfe, mixe them together and drincke it with the water of Fumitory,and then take Doues doung thrée vnces,of wheaten bran an handfull, and séeth it in vineger and make playsters.

The 321 Chapter doth shew of the fiue wits in man.

SEnsus hominis bée the Latin words. In Greeke it is named Esthisis anthropon. In English it is named the Sences or the wits of man. And there bée v. which bee to say,hearing, fæling,sæing,smelling,and tasting,and these sences may bée thus deuided,in naturall, anymall, and ratyonall. The naturall sences bée in all the members of man the which hath any fæling. The anymall sences bée the eyes, the tongue, the eares, the smelling, and all things perteyning vnto an vnreasonable beast. The ratyonall sences consisteth in reason, the which doth make a man or a woman reasonable beast,which by reason may reuyle vnreasonable beastes,and all other things béeing vnder his domynion. And this is the Soule of man, for by reason euery man created doth know his creator,which is onely GOD,that created all things of nothing. Man thus created of God doth not differ from a beast, but that the one is reasonable,which is man, and the other is vnreasonable,the which is euery Beast, Foule, fish, and worme. And for as much as dayly we do se and haue in experience,that the most part of reasonable beasts which is man,doth decay in theyr memory, and bée Obliuious,necessary it is to know the cause, and so consequently to haue remedy. Fiue wits.

This

This impediment doth come either naturally or accidentally.

A remedy.

If naturally a mans memory is tarde of wit & knowledge or vnderstãding, I know no remedy, if it come by great study or solicitudenes, breaking a mans mind about many matters the which hée cannot comprehend by his capacitie, & although he can comprehend it with his capacity and the memory fracted from the pregnance of it, let him vse odiferous sauours & no contagious ayres, and vse otherwhile to drink wine and smell to Amber de grece, euery thing which is Odiferous doth comfort the wits, the memory and the sences, and all euill sauours doth hurt the sences and the memorie, as it appéreth in the Chapter named Obliuio.

The 322 Chapter doth shew of the rydge bone or the back bone.

Spina is the Latin word. In Greeke it is named Archantie. In English it is named the back bone or ỹ rydge bone, the which may haue many diseases, as ache, and other paynes.

The cause of the diseases.

This disease may come of great lifts and straynes, broses or stryppes, and it may come of medling too much of or with venerious actes, also a bone or bones in the backe may bée dislocated or out of ioynt.

A Remedy.

For the back the grece of a Fox, or the oyle of a Fox is good and so is the oyle of Spike, or the oyle of Camomil, or the oyle of Mastike, or the oyle of Lilies. In old causes the oyle of Nunifer is good, & so is the oyle of Alabaster, & the oyle of Castory, and the oyle of Scorpions, and a pytch cloth is good.

For Siuanchi looke in the Chapter named Angina.

Siphac is an Araby word, it is a pellicle or a skin growing out of the Midriffe which doth discend to the spondils of the back. And doth sustaine the stomake and the guts, and endeth in the nether part of the belly, and of this Siphac the two di-

bred the which doth descend to the stones ouer a bone named Pecten, for the Didimes loke in D.

The 323 Chapter doth shew of little Wormes the which doth breed vnder the skin in handes and feete.

SIrones is the Latin word. In English it is wormes that doth bred vnder the skin. And there be two kyndes, the one kynde bred in the hands and wrests, & the other doth brede in the Feete, and they be named begges. Sounding. Wor

The cause of this impediment.

These wormes be ingendred of the corruption of bloud and fleume.

A remedy.

Take of quick siluer mortified an vnce, compound it with Blacke Sope and anoynt the places.

Sintexis is the Greeke word. In English it is named the weakines & faintnes the which doth come after a great sicknesse. A remedy is to eate good meates and drinkes, and to haue good cherishing.

The 304 Chapter doth shew of sincopacions or sounding.

SIncopis is the Greeke word, & so is Lipothomia. In Latin it is named Confitio. In English it is named sincopacions or soundinges, and some doth name it in Latin Parua mors. Wormes. Som

The cause of this impediment.

This impediment doth come of infection about the brayne and the hart, making their opilacions, or els it doth come of some extreme sicknes, it may come thorow great heat and sodaine cold and so conuerse, it may come of doing to much of venerious actes, doing more then a man is able to perfourme, it may come by repletion, taking of superfluous meates and drinkes, it may come of & thorow great sweats,

or sweating, or stuphes, or bathes, it may come of to much mirth, hauing to much myrth in fantasticall matters.

A remedy.

First & chiefely beware of the premisses, vse temperance, and than if such accident causes doe come, take & eate a race of grene Ginger, drinke a sponefull of Aqua vitæ, or else of Aqua composita, and rub the pulses of the braine and hayre, with Rose water, and Vineger, and hold to the nose of the pacient redolent sauours.

The 325 Chapter doth shew of Yexing or the Hicket.

Yexing. SIngultus is the Latin word. In Greeke it is named Alexos ligmos In Araby Alsoach. In English it is named the yere or the Hicket, and of some the dronken mans cough.

The cause of this impediment.

This impediment doth come of a cold stomake or some euill humour about the hart, it may also come of to much drinking, & therfore many men doth name it the dronken mans cough.

A remedy.

For this matter a sponefull of Aqua vitæ, or Aqua composita is good, and so is a race of grene Ginger, or a race of Ginger pared and cut in iiii. or v. peces, & to swallow them ouer one after another, as whole as one can. Also Diatriapiperion is good for this matter, & so is burnt Malmesey or burnt Seck, and so is Yera Constantini, & Yera simplex Galeni.

The 326 Chapter doth shew of a mans spettill.

Spettill. SPutum is the Latin word. In Greeke it is named Prisma. In English it is named a mannes spittle the which doth shew diuers times the infirmitie of mans body, as white & viscus fleume doeth signifie that the sickenesse doth come of fleume. The spettill the which is viscus and blacke, or lyke lead, doeth signifie that the sickenesse doeth come of a melancholy humour. The spettill which is citrine or glassy, doeth signifie

signifie that the sicknes doth come of coller. The spettil which is taūy or reddish doth signifie that the infirmitie doth come of bloud. The spettill which is white and not biscus but indifferent, doth signifie healthy. The spettill which is fomy doth signifie a raw stomacke. The fleume that is lyke the white of a raw egge, doth signifie a raw stomacke, slack and slow of digestion.

For Sideratis, looke in the Chapter named Camo.
For Sirsen looke in the Chapter named Phrenitis, and Lethargos.
For Sophena, looke in the Chapter named Mediana.
For Sopor, looke in the Extra. in the end of this booke.
For Soma, looke in the Chapter named Corpus.
For Soda, looke in the Chapter named Cephalargia.
For Sparma, looke in the Chapter named Natura.
For Sompnus, looke in the Extrauagants in the end of this booke.

The 317 Chapter doth shew of the Crampe.

Spasmos is the Greeke word. Spasmus is the Barbarous word. In Latin it is named Conuulcio or Contractio neruorum. In English it is named the Cramp, which is attraction of sinewes, & ther be foure kindes, the first is named Emprosthotonos, the which is when the head is drawen downeward to the brest. The second is named Thetanos, and that is when the forehead and all the whole body is drawen so vehemently that the body is vnmouable. The third is named Opisthotonos, and that is when the head is drawen backeward, or the mouth is drawen toward the eare, for these three kindes, looke in their Chapters. The fourth kinde is named Spasmos, the which doth draw the sinewes verye straight, and asperouslie in the Feete and legges. The Cramp.

The cause of these infirmities.

This infirmitie doth come either of to much veneriousnes,

specially vsed after a full stomake, it may come also throwe debilitie and weaknes, for lacking of bloud and nature, and it doth come after a great sicknesse.

A remedy.

The kinges maiestie hath a great helpe in this matter in hallowing Cramp ringes, & so giuen without mony or petition. Also for the cramp take of the oyle of Lillies and Castory, if it doe come of a cold cause. If it doe come of a hot cause, anoynt the sinewes with the oyle of water Lillies, & Willowes, and Roses. If it doe come of any other cause, take of the oyle of Euforbium, and Castory, and of Piretory & confect or compound all together and anoynt the place or places with the partes adiacent.

The 328 Chapter doth shew of of a mans Splen.

The Splen. SPlen is the Greeke word. In Latin it is named Lien or Liena. In English it is named a mans splene which is a spongious substance lying vnder the short ribes in the left side, and it doth make a man to bee mery and to laugh, although melancoly resteth in the splene, if there bee impediments or sicknesses in it, as sorrow, pensifulnesse, and care, and anger, or such like, maketh many men and women to haue such impediments in the Splen, as opulacions and apostumes, and such like. Melancoly meates, hard cheese, and feare is not good for the splene, and if any man bee splenitike let him vse mery company, & let him be let bloud of a veine named Saluatella, of the left side, some doth vse to let bloud in a veyne named Basilica on the left side, but I saye that euery thing which doth hurt the liuer, doth hurt the Splene, and euery thing that is good for the liuer, is also good for the Splen: and whosoeuer will make the hardnes of the splene whole, first take the mary of a Calfe, & the mary of an Hart, and the fatnes of a Hog, of a Capon, and of a Ducke, and the oyle of sweete Almons of like porcion, myxe this together,

and

and anoynt the region of the Splen, and dry the Lungs of a Foxe, make pouder and eate it with figges. For this matter loke in the Chapter named Lien in the Extrauagants in the end of this booke.

For Splenatica passio, loke in the Extrauagants in the end of this booke.

For Spurum sanguinis, loke in the chapter named Emoptoica passio.

The 329 Chapter doth shew of a mans spirit.

SPiritus is the Latin word. In Greeke it is named Pnoæ or Pneuma. In English it is named a spirit, I doe not pretend here to speake of any spirit in heauen or in hell, nor no other spirit but onely of the spirits in man, in the which doth consist the life of man, and ther be three, naturall, animall, & vitall: the naturall spirit resteth in the head, the animall spirit doth rest in the liuer, & the vitall spirit resteth in the hart of man. Spirit.

To comfort and to reioyce these spirites.

First liue out of sin, and follow Christes doctrine, and then vse honest myrth, and honest company, and vse to eate good meate, and drinke moderately. For this matter, loke in the Chapter named Anima.

For Squame, loke in the Extrauagants in the end of this booke

For Squinancia, loke in the Chapter named Angina.

The 330 Chapter doth shew of thirst or drinesse of a man.

SItis is the Latin word. In Greeke it is named Dipsa. In English it is when a man is thirsty or dry. Thirst.

The cause of this impediment.

This impediment doth come many wayes, eyther it doth come by some sickenesse, or els by dronkennes, or els by some heat in the liuer or stomake, or else it doth come by hotnesse

of the ayer or els of extreame labour, it may come by eating of salt meates.

A remedy.

If it doe come of a hot stomake or a hot liuer, qualify the heat of the liuer, as it doth appeare in the Chapter named Epar. If it doe come otherwise, eate .v. or .vi. Prunes, and kéepe one of the Prune stones in the mouth, and otherwhile roule the stone with the tongue in the mouth. Oxizacra or the sirup of Violets, or Oximell diureticke is good.

The 331 Chapter doth shew of a sickenesse named Soda.

Paine in the head.

SOda is the Latin word. In English it is a payne in the head, and there be two kindes, vniuersall, and perticuler, the vniuersall holdeth a mans whole head, and the perticuler is in a perticuler place in the head, in the which is payne.

The 332 Chapter doth shew of the Strangury.

Strangury.

STranguria is the Greeke word. In Latin it is named Stillicidum vrine. In English it is named the strangury, the which is a distilling or dropping of a mans water dyuers times in an houre with great payne and burning in the issue of man or woman, or els it is an opilacion in the necke of the bladder, and thorow the stone, or els by some impostumous humour.

The cause of this infirmitie.

This infirmitie doth come of some vlceration in the bladder or raynes of the backe, or els it may come thorow acredite or sharpenes of the water, it may come also of to much heat, or to much coldnes in the back and bladder.

A remedy.

First if the belly be constupated, vse clisters or suppositers, then reforme the matter the which is offendant. And if it doe come of heat, vse suger roset, & the three kinds of Sanders, compound with the sirupe of Mirtilles. If it doe come of colde,

vse

vse Metridatum, Diaolibanum, Diamint, or Diagalanga.
For Strangulacio looke in the Chapter named Suffocatio.

The 333 Chapter doth shew of nesing.

STernutacio is the Latin word. In English it is named sternutacion or nesing, the which is a good signe of an euill cause. Nesing.

The cause of this impediment.

This impediment doth come of dilacion of the powres of the braine, or of coldnesse or heat in the head, or it may come casting vp the sight toward the light or Sunne.

A remedy not to nese.

If a man will not nese, let him hold his nose hard with his fingers, and if a man will nese, take a straw or a rish and tickle himselfe in the nose, or els take of the ponder made of Elborus albus, otherwise named nesing ponder.

The 334 Chapter doth shew of barrennesse of a woman.

STerilitas is the Latin word. In Greek it is named Stirolia or Acarpia. In English it is named a barennesse of a woman when she cannot conceiue a childe. Barrennesse.

The cause of this impediment.

This impediment doth come of to much humiditie in the matrix or in the place of conception, for when the sede of man is sowen, and the woman cannot reteyne it but doth slip away from hir, ther can be no conception. Also if mans nature be weake he can get no childe, therfore the default may bee as well in the man as in the woman.

A remedy.

For this matter looke in the Chapter named Conceptis, & in the chapter named Coitus, & in the chapter named Embrio, &

in the chap.named Abhorſus,& let the man that is weake vſe reſtoratiue meates & drinks,& vſe cordialls and myrth with honeſt company,and let the woman take no thought, & vſe good things as man drago,Peches,and peper if ſhe be fat.

The 335 Chapter doth ſhew of a mans ſtomake.

Stomake. STomachus is the Latin word.In Greek it is named Stomachos.In Engliſh it is named a mans ſtomake,ther be two maner of ſtomakes,the one is an appetide to eat & to drink, and the other is a veſſell in man the which doth receiue meat and drinke into it,and is like a pot in the which meat and licour is put in,and as the fire doth decoct the meates and the broth in the pot,ſo doth the liuer vnder the ſtomake decoct ỹ meate in mans body,and if the liuer be out of order, the ſtomake cannot be in good temper, wherfore loke in the Chapter named Epar,and rectifie him and rectifie the ſtomake,and if he be out of order,all the body is out of temperance. The ſtomake is rough within and ſmoth without.

The cauſe of this matter is ſhewed partly.

But the cauſe may come other wayes,as by anger,or feare, or great ſtudying vpon many matters,or by extreme heate or by ſurfeting,or ſuch like,doth hurt the ſtomake.

A remedy.

To comfort the Stomake,vſe Ginger & Galingale,vſe mirth & well to fare,vſe Pepper in meates, & beware of anger, for it is a ſhroud hart that maketh all the body fare the worſe.

The 336 Chapter doth ſhew of ſtonning of a member of a man.

Stonning. STupor is the Latin word.In Engliſh it is named a ſtonning in the fæte or legs,armes or hands, in a man or woman. ſome doth ſay that this impediment is a ſléepe,as thus if one man doth aſke an other that hath this impediment,he will ſay my leg or myne armes is a ſléepe.

The

The cause of this impediment.

This impediment doth come of lacking blod in the member where it is, or else that the spirites bee letted that they cannot haue a recourse to the sinewes, or else blod doth lack in the veynes.

A Remedy.

First rub the place with a blew or a Scarlet cloth, and if néede bée, vse Phlebothomy, & anoynt the place with the oyle of Turpentine, or with the oyle of Rosemary flowers, named in Greeke Anthos, or such lyke Oyles.

For Suberati, looke in the Chapter named Nictalopis.
For Strathomate, looke in the Chapter named Tubercula.
For Strume, looke in the Chapter named Chirades.
For Succubus, looke in the Chapter named Epialtes.
For Subeth, looke in the Chapter named Caros.
For Surditas, looke in the Chapter named Cophosis.

The 337 Chapter doth shew of sweating or the sweating sickenesse.

SVdor is the Latin worde. In Greek it is named Hidros. In English it is named sweat, & there bée diuers sweats, the one doth come by labour, the other may come by sickenesse & payne, & those bée hot and colde, and there is an other sweat the which is vehement, & that sweat is named the sweating sickenesse, and some sweats doth stinke, and some doth not. In Sweat.

The cause of these impediments.

The cause of sweats, eyther it doth come of heate or corruption of the Ayre, or it may come by one person infecting another, or as I sayde by labour or some sickenesse.

A remedy for the sweating sickenesse.

First kéepe the pacient not too hot nor too cold, but in a temperance, & let him not cast out armes, féete, nor legges out of the bed, let the head bée couered, and the face open, kéepe a fyer in the chamber bée the ayre neuer so hot, eate no meat for xviiii. houres, vnlesse it bée an Ale-bure, drincke warme drinck, and no wine, & euery thing that is receiued, sucke it

thorow squils of a Swan or Goose.iiii.or v.quils put together the one in an other,& they the which bee not infected let them beeware of infectuous persons,for the sickness is infective,and is one of the kindes of plagues or pestilences,for vnnatural sweats the which doth come by sickness a Saphire is good to drink it or to hold a Saphire in ons hand,or els take of Mirtils and Rose leaues,of each of them iii.vnces,make pouder of it and cast it in the shætes, shert or smock,and lay some to the pulses,& drinke of these foresayd things soden in ale,and anoynt the pulses of the hart,braine,and the liuer, with the oyle of Mandrake. And as for sweate that doth stinke,looke in the Chapter named Fetor assellarum.

The 338 Chapter doth shew of suffocacions.

Suffocacion. SVffocacio or Strangulacio bee the Latin words. In English it is named suffocacion the which doth come two wayes, the one is suffocation of the matrix, & the other is a strangulation, for the suffocacion of the matrix,looke in the Chapter named Isterichi puinx. As for suffocacion or strangulacion I do pretend now to speake.

The cause of this impediment.

This impediment doth come many wayes,it doth come by hasty eating or drincking, thorow the which croms or some drops of drinck falleth into the weland or throte boll,it may come by lying open mouthed,and some worme or fly,or any other grosse matter may happen into the throt boll,it may come by an Impostume,or a grosse fleume sodeinely rysing may make strangulacions,and so consequently soden death or else ieopardy of death doth follow.

A remedy.

If it do come by hasty eating or drinking,first bee not audious in the taking of it,but eate thy meate and drink thy drink with deliberacion. If it come by lying open mouthed eschew such matters & the occasion of it,the which cost commonly is thorow lying vpright. If it be come by an impostume in the orifice of the throte,the which wil be a rising or swelling

ling ther, thē if the teth be clasped together open the mouth as wide as may bee, & loke vnder the flap of the tongue, and there shall yee finde the impostume, & with your finger drawe it out, or else soden death doth follow. If it come by viscus flume then drinck rather to much then to little. And they the which bee infected with flume purge it, and let thē vse Locsanum de pino, but Diacoridon is the highest remedy, or Dianucum all is one, for the Grecians doth vse this word Diacoridon, as the Latins doth vse Dianucum. Also Serocum andromachum doth maturate and doth disolue appostumacions. Also a plaister made of Diaquilon and oyle of Violets, doth disolue and maturate hot impostumes, and Cerotum sandalinum, and oyle of Violets is good for an hot Appostumacion ꝑ is inflamed, & the oyle of Philosophers named in Latin Oliſt philosophorum is good for impostume of the Splene Also Implastrum de Alus, is good for impostumes in the bowels. Also the oyle of Mastix is good for hard Apostumacions in the stomake.

The 339 Chapter doth shew of a squint eye, or goggle eye.

STrabositas is the Latin word. In English it is named a Gogill eied, squint or a goggle eye.

The cause of this impediment.

This impediment doth come eyther naturally or accidentally, if it come naturally then the pacyent was so borne, and there is no remedy, if it come accidentally it doth come by attraction of the sinew within the eye.

A remedy.

Vse the medicines that is for a perticuler palsey, and for the Cramp, but beeware what is put into the eye, except it bee cold, vnlesse it bee womans milke & the blood of a Doue.

For Suspirium, loke in the Extrauagantes.

Thus endeth the letter of S. And heere followeth the letter of T.

The 340 Chapter doth shew of touching, the which is one of the fiue wits.

Tactus

Touching. TActus is the Latin word. In Greeke it is named Aphi. In English it is named touching or handling, & of handling or touching bee two sorts, the one is venerius and the other is auaricious, the one is thorow carnal concupisence, and the other is thorow cupitie of worldly substance or goods.

The cause of these impediments.

The first impediment doth come either that man will not call for grace to God not to displease him, or else a man will follow his luxurious sensualitie lyke a brute beast. The second impedimcnt the which is auarice or couetise, will touch all things, and take as much as hée can get, for all is fish that commeth to the net with such persons.

A remedy.

For these matters I know no remedy, but onely God, for ther is few or none that doth feare god in none of these two causes, if the feare of God were in vs wée would not doe so. Iesus help vs all. Amen.

For Tabes, looke in the Chapter named Phthisis.

The 341 Chapter doth shew of costiuenesse.

Costiuenesse TEnismos is the Greeke word. And some doth name it Tenasmon. The Barbarous word is named Tenasmus. And the Latinestes doth name it Tenesmus, and some Latinestes name it Gemitus. In English it is named sorow or wayling, and I am not so good a Grecian to declare, discusse, or define, as some auctors doth write in this matter, for as many doth say that Tenasmon is a difficil thing for a man to make his egestion or sege, and all this matter considered, all is combined or found in one impediment the which is costiuenes, the which is when a man cannot goe to his egestion or to sege, how bee it, the fault is in a gut named Intestinum rectum, the which is opilated, for a man would faine do his egestiõ and cannot.

The cause of this impediment.

This impediment doth come of to little drinking of ale,

ale or bére, and it may come of too much drinking of wine, and it may come of eating of costiue meats or elle of superabundance of coller adusted.

A remedy.

Vse to eate of laratiue meates, and twise or thrise a wéke with milke or potage eate halfe a sponefull or more of pouder of Seene, with two peny weight of Ginger, or else vse as much as a walnut, of Cassia fistula, or some other gentle purgacions, as Polypody, or Mercury, or such lyke.

The 342 Chapter doth shew of the impediment in the eye.

TArphati is the Barbarus word. In Latin it is named Macula in oculo. In English it is named a spot or a puth in the eyes. Eye

The cause of this impediment.

This impediment doth come of a reumatike humour discending to the eye.

A remedy.

Bée let blod in a veine named Cephalica, & séeth Colworts in white wine, and vse to make playsters of it, or else vse the water of Plantaine.

The 343 Chapter doth shew of one of the kindes of the Cramp.

THetanos is the Greeke word. The Barbarous word is named Tetanus, out of the which is vsurped a word named Tetanisi, Thetanos. In English it is named a cramp the which doth pull the head backward, & doth draw the body so vehemẽtly, that for a space a man shalbe vnmouable, for this matter loke in the Chapter named Spasmos, and vse the medicines that there bée specified, and béeware of venerious actes after a full stomake, and béeware of anger and feare. Crampe.

For Teras, loke in the Chapter named Monstrum.

For Tetanisi, loke in the Chapter named Thetanos.

For Talpa, loke in the Chapter named Testudo.

For

For Testiculy, loke in the Chapter following vnto Thorax.

The 344 Chapter doth shew of a sickneſſe named Testudo.

TEstudo is the Latin word. And some doo name it Talpa. In Englisſh it is a sickneſſe the which doth crẽp vnderneth the skin of the head, and if it doo corrupt the skull, this sickneſſe is vncurable, but I doo say there is a difference betwixt Talpa and Testudo, for Testudo is an impoſtume hauing a little bladder, and so hath not Talpa.

The cauſe of this impediment.

This impediment doth come of a venemous humour which is tumorus.

A remedy.

Firſt purge the head and the stomake with the pilles of Cochee, & shaue the head, and then make inciſion croſſe wiſe, and pull or rip of the tumorous matter, and then lay downe the skin and vſe sanatiue salues.

The 345 Chapter doth shew of a tinpany in the belly.

Timpany. TImpanitis is the Greek word. The Barbarus word is named *T*impanides. In Englisſh it is named a Timpanie, the which doth make ones belly to swell lyke a taber or a drounſlet, and the flesh of the body doth pyne away, and it maketh one very short winded and very faynt.

The cauſe of this infirmitie.

This infirmitie doth come of ventoſity intruſed in the belly.

A remedy.

Firſt bẽware of all manner meates that doth ingender winde, as fruits, cold hearbs, and such lyke, also bẽware of drinking of new ale or new bẽre, & of eating of new bread, of chẽſe and nuttes, and such lyke things. Furthermore for this matter, the belly muſt bẽ kept laratiue with purgacions and cliſters, and suppoſiters. And in Mountpiller for this matter

matter is vsed incisions, for if there bée no incision, there cannot bée long lyfe, drege for this matter is good that doth breake winde, and so is euery thing the which doth make a man to belch or fart.

The 346 Chapter doth shew of feare

TImor is the Latin word. In Greeke it is named Dilia. Feare.
In English it is named feare, & there is nothing so euill to the heart as a sodayne feare, for feare doth bring in death to the heart.

The cause of this impediment.

This impediment doth come many wayes, as feare by fyer, feare by water, feare of great displeasure of a great man, feare of killing, and such lyke.

A remedy.

For this matter thank God of all aduersitie, and vse merry company, & so vse thy selfe that thou feare nothing but God.

The 347 Chapter doth shew of singing or sounding in a mans eares.

TInnitas aurium bée the Latin wordes. In English it is named singing or a sounding in a mans eares, & this doth prognosticate defenelle. Piping in the eare.

The cause of this impediment.

This impediment doth come of ventositie or winde, which is in the head and in the eares, and cannot get out.

A remedy.

First purge the head, and then take of the Oyle of Castory, or else of the oyle of Radish, & put it into the eare or eares, the oyle of bitter Almons is good, and so is oyle of Been instilled into the eares with black wolle.

The 348 Chapter doth shew of little wheales in the head.

TInca is the Latin word. In English it is named little wheales or Wheales or scabbes in the Skinne of the head, and there bée many kindes and sortes of these infirmities, some scabbes.

some bée moyst & some bée dry, some bée lyke teats, and some bée lyke little honey colmes, & some be lyke hops or wheaten bran.

The cause of this infirmitie.

This infirmitie doth come eyther by corruption of blod, or else by abundance of reume or some vaporous humour.

A remedy.

First shaue the head, or clip away the hayres, then purge the head with Gargarices and sternutacions, & purge the head and stomake with pils of Cochee, and anoynt the head with the oyle of Violets, dw this thrée dayes and thrée nights, then after that wash the head with dregs or lyes of white wine, in the which a little Roch alome is disolued, & after that stamp Onions and Garlike together and rub the head with it thrée or foure times, & after that anoynt the head with the iuyce of Coriander and honey, or else stamp doues dung with oyle Oliue and anoynt the head v. or vi. tymes, or else take thrée vnces of Bores greece, and an vnce and a halfe of Brimstone, stamp all together, and then put to it an vnce of Mercury, mortified with fasting spettill and anoynt the head.

Tiria.

The 349 Chapter doth shew of the kindes of Leprousnesse named Tiria.

A kinde of leprousnesse.

Tiria is the Latin word. In English it is named the Tyre or the propertie of an Adder which is full of skales, so is this kinde of Leprousnesse full of skales and scabs, corroding the flesh.

The cause of this impediment.

This impediment doth come of venemous and a melancholy humour.

A remedy.

For this vse Treacle and purgacions and vomits, and then take of Mercury mortified with fasting spittell and Brimstone, of each an vnce, of Bores greece thrée vnces, compound this together and vse to anoynt the body, and then vse stuphes and bathes, and sweats.

For Tisis, loke in the Chapter named Prisis.

The

The 350 Chapter doth ſhew of an impoſtume named Topinaria.

TOpinaria is the Latin wozd. In Engliſh it is an impoſtume in childzens heades, and young perſons. A poſtume.

The cauſe of this impediment.

This impediment doth come of abundance of ſwéet fleume oz els of abundance of bloud with fleume.

A remedy.

Firſt take thzée Onions of a good quantitie, & thzée Egges, and roſt them together in the hot emeries of the fier, than ſtampe them together and incozpozate all together with old bozes greece, and make plaiſters, and if néede be make inciſion, and than mundify the place, and after all this incarnate the place, and than ſkin it with ſalues.

Foz Tonſille looke in the chapter named Pariſthomia.

The 351 Chapter doth ſhew of drawing of a mans mouth toward the eare.

TOrtura oris be the Lalin wozdes. Almanſor doth name it Contractio. In Engliſh it is named a Palſy which is falſe, foz it is mozenéerer a cramp then a palſy, foz it doth attract the ſinewes of thoſe parts. A wry mouth.

The cauſe of this impediment.

This impediment doth come of colonelle taken, oz els of anger, oz of a ſpice of a perticuler palſy.

A remedy.

Take of muſterd halfe a pinte, and let the patient with his owne hand take two oz thzée ſponefulles in his handes chafing the one hand with the other, and than let him make frications, reduſing the ſide of the mouth the which is dzawen to the one ſide to bzing it to the other ſide, doe thus. v. dayes, and vſe diuers times gargarices and ſternutations.

The 352 Chapter doth ſhew of paines in the belly.

Paines in the belly.

TOrminum or Tormen be the Latin words. In English it is a payne in the belly, or a freting in the belly.

The cause of this impediment.

This impediment doth come eyther of coldnesse in the guts, or else of winde intrused in the belly, and cannot get out, & it may come of constupacion.

A remedy.

First kepe the belly warme, and se that thou be not costiue, and beware of eating cold meates and cold herbes & fruits, and vse Diatriapiperon and dregges, and clisters, or els suppositers.

The 353 Chapter doth shew of the shaking of the head and hands

Shaking.

TRomos is the Greeke word. In Latin it is named Tremor or Iectigacio, or Morbus officialis. In English it is named an officiall sickenesse, for as much as it doth occupate an officiall member, for it doth make a mans head to shake, or the hands or other parts to quake.

The cause of these impediments.

These impediments doth come throw imbecilitie or weakenesse of the sinewes, also it may come of extreame colde or great feare, or throw great anger, and beware of drinking in the morning, but eating somewhat before.

A remedy.

First beware of colde, of feare, and of anger, and than vse to wash the necke and the hands with the water that Sage and Balme hath bene sodden in.

The 354 Chapter doth shew of the Brest bone.

The brest bone.

THorax is the Greeke word. In Latin it is named Torax. In English it is named the brest bone, the which may haue diuers impediments.

The cause of these impediments.

These impediments of the brest bone either doth come of some

some great bꝛowsing,oꝛ elſe of some pntrykying of it, oꝛ ſuch like.

A remedy.

Firſt foꝛ this matter interially easy & gentle purgations as theſe following,Pouder of the coddes of Sene,Mercury,Polipody,Caſſia Fiſtula, Pillule aurea,Pillule Cochie,and ſuch like, & foꝛ a bꝛowſe take Sparmaceti, with warme ale and Malmeſy. And exterially theſe oyntments be gꝛod foꝛ the bꝛeſt bone, oyle of Myntes,oyle of Spyke and ſuch like.

The 355 Chapter doth ſhew of a mans ſtones.

TEſticuli is the Latin wozd. In Greeke it is named Orchia. In Engliſh it is named a mans ſtones,the which may haue many impediments. Stones.

The cauſe of the impediments of the ſtones.

These impediments doth come by some of the kindes of the Hernies, oꝛ els by some other humour deſcending from the body to the coddes making ſwellings oꝛ burnings, oꝛ some other appoſtumacions,and it may come by a bꝛowſe.

A remedy.

If it doe come by any of the kindes of the Hernies, loke in the Chapter named Hernia.If it doe come any other wayes anoynt the ſtones with Vuguentum album,oꝛ elſe make pulces and Mollifying bathes,oꝛ ſuch like,be gꝛod.

The 356 Chapter doth ſhew of the Weſand or throte boll.

TRachea arteria be the Latin wozds. In Engliſh it is named the weſand,oꝛ the thꝛote boll,by the which the winde and the aier is conueied to the lungs,& if any crome of bꝛead, oꝛ dꝛop of dꝛinke,goe oꝛ enter into the ſaid weſaud,if a man doe not cough hꝛe ſhould bꝛe ſtrangled,& therfoꝛe whether hꝛe will oꝛ wil not be muſt cough & lay befoꝛe him that is in the thꝛot & mouth,noꝛ he can be in no quietnes vnto the time the matter be expelled oꝛ expulſed out of the thꝛote, as it doth moꝛe largely appeare in the Chapter named Strangulacio. Weſand.

The cause of this impediment.

This impediment doth come of grædines to eate or drinke sodenly, not taking leysure, also it may come of some flye inhaucted into a mans throt sodenly, as I haue sæne by other men, as by my selfe, for a nit or a flye comming vnto a mans mouth when he doth take in his breth and ayer, loke what small thing is before the mouth is exhaucted into the wesand, and perturbeth the pacient with coughing.

A remedy.

For the first cause be not to grædy, eate and drinke with leysure, fearing God, and as for the second cause, I commit onely to God, for this matter choughing is good.

For Trixcom loke in the second boke in the Extrauagants.

The 357 Chapter doth shew of swelling of wartes and of agnelles.

Wartes. TVber is the Latin word. In Englisth it is named euery swelling or rising of the flesh. Tubercula is a diminitiue of the Latin word Tuber, and in Enligsh it is named a wart or an agnell growing in the fæte or toes, & in Latin they haue many kindes & tearmes, as Melicerides, Ganglia, Athoroma-la, and Stratomata.

The cause of these impediments.

These impediments doth come many wayes, if it be warts in the handes, face, or other superiall partes, it doth come of grosse & corrupt humors, if it be agneles it doth come of chasing of the fæte and of straight shoes wearing, and it may come by nature.

A remedy.

First clip off their heades, and then rub them well with Alome water and bay salt, doe this .ix. times, and lay ouer the places thin plates of lead.

The 358 Chapter doth shew of a Chough.

Cough. TVssis is the Latin word. In Greek it is named Vix. In Englisth it is named a cough.

The

The cause of this impediment.

This impediment doth come of the Lungs, or els of a reume distilling to the asperous nature, or the pypes of the Lunges.

A remedie.

First for this matter let the pacient be kept in a cleane ayer without rorruption of draughtes, dung hils, & euill sauours & flauours, let the pacient beware of swéping of houses and stréets, & daunsing vpon risches ther wher much dust is vnder the risches, these things obserued & kept, than the pacient must eschew and refrayne from certaine meates and drinkes and breades. First from breades, as stale and new bred, from sodden bread, as Semnells and Cracknelles, and also Cake bread & Crustes. After this new Ale or Beere, sower Ale or Beere, or sower sider or wine, let the pacient refrayne from it, Egges, Milke, and specially hard chéese & nutes, let them the which hath the cough eat none of it. A Ptisane made in this maner. First take of Enula campane rootes. iii. vnces mundified and sliced thin, of Esope. ii. handfuls more or les, as the time of the yéere shall require, for in sommer whan the vertue is in the hearbs, is worth. iii. handfuls in winter, than take of Fenell rootes the pith pulled out, or els Fenell seedes the weight of an vnce & a halfe, of Anis seedes. iii. vnces, of great raisons the stones pulled out, a quarter of a poũd: of Figs pulled in péces half a pound, of Licorice brosed half a pound, of Barly clensed or picked clen & brosed, & so purified iii. handfulls, séeth all this together in a galon of running water, strayned & boyle all together till it bée consumed to lesse than iii. quarters, & than strayne it & let the pacient drink morning, nowne, & night iv. sponefuls at a time. And when his drink named a Ptisane is done, let the pacient purge himselfe with ỹ pils of Coche, or with Pils stomatical, & after that vse Locsanum de pino, I in this matter would not that sodenly a restriction should be cured lest peraduenture thorow such soden mutacions inconuenience myght fall, for a sodeyn mutacion is death. And whosoeuer he be the which can cough, so long he cannot dye, but

beware the after clappes. And I do say, whosoeuer that can cough & erpulse or erpell the viscus matter that would stop the pipes shall liue long, & they the which that would be holpen of an old cough & doe pretend to stop up the breath & the life & all, let him go about to stop the cough, good it is to take medicines to relax, or to lose viscus fleume.

Thus endeth the letter of T. And heere followeth the letter of V.

The 359 Chapter doth shew of the small Pockes.

Small pocks. VAliore minores be the Lalin wordes. In English it is named the small pockes the which will breake out first as small pushes, and after that they will bee scabbed after a stinking sort.

The cause of this impediment.

This impediment doth come more of the corruption of blood then any other humour, it may come of menstruous humour in the conception of a child, wherfore this infirmitie is an accident cause to youth, age is not infested nor infected with this infirmitie, vnlesse it be through a great contagious ayer recept and taken of infectious persons, and if the patient be so generated, beware of leprositie consequently will follow.

A remedy.

First let all phisitions beware, not onely in this infirmitie but in many other, not to minister medicines exteriall, which should be repercussiue, which is to say, to drive in the infirmitie to the body, and beware in this matter of ointmentes and bathes, and of cold and open ayer, or pricking or touching any of the pushes or scabbes, keepe the patient warme and let him or hir be of a good diet to comfort blod, although that some expert doctours in this matter would that a man should exhaust blood out of a veins named Mediana.

The

The 360 Chapter doth shew of a swelling of the veines specially in the feete and legges.

VArices is the Latin word. In English it is named swellinges of veynes in the fete and legges, and in other places aboue any naturall course. Swelling of veines.

The cause of this impediment.

This impediment doth come diuers waies, either by extreme labour with going, leaping, daunsing, wrastling, or such like, or els it doth come of some euill humour descending from the superiall parts to the inferiall parts, and as I doe precisely know, this matter is much grounded vppon ventositie the which is the principall cause.

A remedy.

First if néede bée, exhaust blood out of the Basilike veyne, & then purge the matter with Yera ruffini, or with pils of Lapidis lazule, and than take of the shurfe of Iron in a smithes forge a handfull, of wheten bran three handfuls, séeth this in white wine or in lyes, and wash the place three times to bedward, and purge collor.

For Varice looke in the chapter named Acrochordones.

The 361 Chapter doth shew of the principall veynes.

VEne is the Latin word. In Greeke it is named Sthigmos. In English it is named veines, a veine is a conduit that doth conteine the principall blood in man, taking their original or beginning of the liuer. There bée many principall veynes in man, as the ramus veynes, then be these veynes, Mediana, Cardiaca, Cephalica, Sophena, Basilica, Epatica, Saluatella, and the Hemorodiall veynes they bée named principall veynes, for as much as they doe pertayne to the principall members, and they bée the principall veynes for as much as the principalitie of all other veynes resteth in them, Veines

and hath a confluence, or a course and recourse to and from them, furthermore for this matter let them loke that would haue more knowledge in the Chapter named Mediana and in Phlebothomia.

The 362 Chapter doth shew of venim or poysoning.

VEnenum is the Latin word. In Greeke it is named Ios. In English it is named venim the which is the most subtilest matter that can bée, for nature doth abhorre it, considering that it doth infect and corrupt not onely officiall members, but also the principall members.

The cause of this matter.

This matter doth come of some venemous worme, or beast, biting or stinging, and poysoning doth come by eating or drinking of poyson, how bée it in Rome they will poyson a mans stirop, or saddell, or any other thing, and if any part of ones body doe take any heat or warmenesse of the poyson, the man is then poysoned.

A remedie.

If a man doe perceiue that he be poysoned, first let him vomit and giue him purgations, Clisters, or Suppositers, and let him bloud of these veynes named Mediana and Cardiaca, and vse to drinke Treacle or Metredatum, and also Garlike & Rew is good against poyson or poysoning. If one be stong or bitten with a venemous beast or worme, loke in the Chapter named Morsus reptilium.

The 363 Chapter doth shew of ventositie.

Ventositie. VEntositas is the Latin word. In Greek it is named Auemodia. In English it is named ventositie or winde.

The cause of this impediment.

This impediment doth come diuers wayes, as by long fasting or taking of extreme colde, or eating of fruits, or eating of potage or sewes, or grosse meates and such like.

A reme-

A remedy.

For this matter vse to eate Diaspermaton, or Diatesseron, or Diaciminum, or else take of Anis seedes, of Caraway seedes, of Fenell seedes, of Ginger, of Setuall, of Cloues, of Comin seedes, of each v. drames, make pouder of all this, and vse a porcion euery day with meates, drincks, or potages, and beware of costiuenesse and vse dredge.

The 364 Chapter doth shew of diuers kindkes of wormes.

VErmes is the Latin word. In Greeke it is named Scoliees. In English it is wormes. And there bee many kindes of wormes. There bee in the body three sorts, named Lumbrici, Ascarides, and Cucurbite, Lumbrici bee long white wormes in the body. Ascarides be smal little white wormes as big as an hayre and a halfe an inch of length, and they bee in a gut named the longacion, and they will tickle in a mans foundement. Cucurbiti bee squayre wormes in a mans body, and I haue haue seene wormes come out of a mans body like the the fashion of a maggot, but they haue beene swart or hauing a dark colour. Also there bee wormes in a mans hands named Sirones, and there bee wormes in a mans feete named begges, then is there a Ring worme named in Latin Impetigo. And there may bee wormes in a mans teeth and eares, of the which I dow pretend to speake of now, as for all other wormes I haue declared their property and remedies in their owne Chapters. Wormes.

The cause of wormes in a mans Eeae.

Two causes there bee that a man hath wormes in his eares, the one is ingendred thorow corruption of the brayne, the other is accidentall by creeping in of a wormis into a mans eare or eares.

A remedy.

Instill into the eare the oyle of bicter Almons, or elle the oyle of wormewood, or elle the iuyce of Rew, warme euerie thing that must bee put into the eare.

For Vertigo loke in the Chapter named Scotomos.

The 365 Chapter doth shew of a mans bladder.

Bladder. VEsica is the Latin word. In Greeke it is named Cistis. In English it is named a mans bladder, ỳ which doth receyue the water or vrine the which doth distill from the liuer and the raines of the back to it, by the pores named Vritides or Vrichides. The bladder may haue many impedimentes, as scabs, vlceracions, inflamacions, also a palsey may bee in the bladder or great debilitie that one cannot hold his water.

The cause of these impediments.

These impediments doth come commonly of euill ordering in youth, the other causes bee shewed.

A remedy.

First anoynt the raynes and the coddes, and other secrets places, with the oyle of Scorpions, and drink red wine in the which Musherons is sodden in. Also I do aduertise euery man to discharge off the bladder and neuer to hold in the water, for by restricting of the water such impediments bee ingendred, and so is the goute.

For Vesice, loke in the Chapter named Phlitanai.

The 366 Chapter doth shew of him or hir that cannot sleepe.

Watch. VIgilie is the Latin word. In Greeke it is named Grigoriæ. In English it is named watching or they that cannot sleepe.

The cause of these impediments.

This impediment doth come throw idleneſſe or weakneſſe of the braine, or else throw sickneſſe, anger, or fasting, or else throw solycitudeneſſe of repletion or extreme heat, or extreame colde in the feete or such lyke.

A Remedy.

Take of the oyle of Violets an vnce, of Opium halfe an vnce,

vnce, incorporate this together with womans Milke, and with a fine linnen cloth lay it to the temples. Or els take of the leaues of Henbane, stamp it and lay it to the temples. Or else vse to eate of Letuse sées, of white Popy sées, of Mandragor sées, of Saunder, of each thrée drammes, but aboue all things mirth is best to bedward.

For Virigo loke in the Chapter named Mulier.

The 367 Chapter doth shew of a mans yeard.

VIrga virilis bée the Latin words. In Greek it is named Action. And some name it Psosi or Hoxasis or Opsis. In English it is named a mans yeard the which is a member full of sinewes, arters & veines, with lacertes & other ligaments, the sinewes doth procéde from the newke which is the mary of the back, The erection of the yerd doth come from the arters of the heart and the head. The veynes doth procéde from the lyuer. The lacertes & the ligaments doth procéde out and from the thyes, specially of a bone or bones there béeing. The yeard may haue many impediments as well within the condite as without, vnder the skin of the head of the yeard. A mans yeard

The cause of these impediments.

These impediments doth come as I sayd many wayes. If it do come interially in the condite of the yerd, it doth come of an hotte colericke humour, or else by some euill humour ingendred eyther in the bladder, or else in the raynes of the backe, and it may come of an euill disposed woman that is eyther filthy, or else pretending to do man displeasure. If it do come exterially which is to say, that the impediment bé in, vnder, or vpon the head of the yerd betwixt the skin and the head of the yeard, eyther it doth come of the heat of the body, or else thorow much medling with a woman, specially if shée bé menstrous, pocky, or lepros.

A remedy.

If

If this impediment bée in any interiall cause, vse to drinck milke, or els drink oft a good porcion of the water of hawes, and iniect into the yerde the water of Camphire. If the impediment bée betwixt the skin and the head of the yerde and the head selfe, wash the head of the yerde diuers times with white wine. And after that vse the pouder of a rotten post, or any siccatiue medicines, or els Populion, or vnguentum Egpsiacum is good.

The 368 Chapter doth shew of a mans sight.

Sight. VIsus is the Latin word. In Greeke it is named Oniclies. In English it is named a mans sight, the which may haue many impediments as spore blindd, stark blinde, gogle eyes, and many other impediments, as it doth appéere in diuers Chapters of this booke, specially in these Chapters named Oculus, Tarphati, Argemata, Bothor, Epiphora, Lacrime, Lencomata, Liptitudo Macula in oculo, Ophtalmia, Ordiolus, Panus, Pecia in oculo, Phlitania, Pterigion, Sebell, Vngula, and Straboſitas.

The cause of these impediments.

There can no impediment come to the eye, but either it doth come of an interiall cause, or elſe of an exteriall cause, as it doth appéere in the Chapter of the aforesayde words.

A remedy to clarify the sight.

First vse gargarices & sternutacions, & easy purgacions to purge the head and do as it is written in the Chap. named Oculus.

For Vtiligo loke in the Chapter named Luce.

The 369 Chapter doth shew of Vlcers or vlceracions.

VLcu, or Vlcera bée the Latin words. In Greek it is named Helcos or Helcea. In English it is named an vlcer or vlceracions, the which is putrified and a corrupt matter in a boxe.

The cause of this infirmitie.

This

This matter doth come of a colerike and a sharp humour.

A remedy.

First take of vnguentum Egipsiacum ii. vnces mixt with the iuice of Pome garnades, and mundify the place and that will kil the malignitie of it. Also it is good to wash oft the vlcer with the water of Plantain, in the which a little roch Alom is desolued in, and let the pacient vse a good dyet, as well in meats as in drinks, and let him not bée costiue but laxatiue.

The 370 Chapter doth shew of a mans Nauell

VMbelicus is the Latin word. In Greek it is named Omphalos. In English it is named a mans Nauill, the which may haue diuers impediments, for the Nauell may fall out, or bée bursten, or there may bée some appostumacion. Nauill.

The cause of these impediments.

These impediments doth come eyther of great crying, or of great halowing, or lewdins, it may come of a great brose, or lyfting, or strayning.

A remedy.

First make a trusse of white fustian, and stuffe it with carded woll or cotten, and then trusse in the matter, and after that let the pacient drinke with stale ale the iuyce of Dases, Centinody, Knewholmes rots, Auance, and the rots of *Polypody*, or sæth all together in clarified ale, and drinck it morning and euening xv. dayes.

The 371 Chapter doth shew of a soft appostumacion.

VNdimia is the Latin word. And some doth say it is a Barbarous word. In English it is named cold apostumation, white, and soft. Appost

The cause of this impediment.

This impediment doth come of a cold flumatike humour.

A remedy.

First maturate the cause with Pultesis, then make a Corsiue

roſtue with Cantarides, then miniſter Tents and after that ſalues attractiue.

The 372 Chapter doth ſhew of a mans Nayles.

Nayles. VNgues is ỹ Latin woꝛd. In Greeke it is named Oniches, In Engliſh it is named a mans Nailes, the which may haue diuers impedimẽts, as falling of the nayles, oꝛ rotting of the nayles, & by poyſoning oꝛ bꝛoſing, oꝛ by ſtraight ſhoes wering a man may leeſe his nayles, and ſome mens nayles bée very hard, and ſome bée ſoft.

The cauſe of theſe infirmities.

The cauſe of the moſt part of theſe impediments is ſhewed beſoꝛe, if the nayles be hard, it doth come of groſſe humours, if the nayles bée ſoft, it doth come of gentill nature.

A remedy.

Who ſo euer that hath euill nayles, vſe the oyle of Roſes, and the iuyce of Plantaine mixt with the white of an egge, and anoynt the nayles.

The 373 Chapter doth ſhew of vometing.

Vometing. VOmitus is the Latin woꝛd. In Greek it is named Emitos. In Engliſh it is named vometing, oꝛ a vomit oꝛ perbꝛaking.

The cauſe of this impediment.

This impediment doth come eyther voluntary oꝛ inuoluntary, if it be volũtary, it doth come by pꝛouocation, as by putting the finger into ỹ thꝛot, oꝛ els to put a fether oꝛ a bꝛãch of Roſemary, oꝛ ſuch like, into the thꝛote. Dꝛ elſe it may come by taking ſome pocyon oꝛ ſome hearbe, oꝛ ſome other medicine, if it dꝛ come inuoluntary, then it doth come of the malice of the ſtomake.

A remedy for inuoluntary vomiting.

Take of Anis ſeds two dꝛams, of Maſtike a dꝛam, of Ginger a dꝛam & a halfe, of al this make fine pouder and put it into v. ſponefulles of Roſe water, and with ſuger let the patyent dꝛinck

drinck it. I do giue this pocion without suger, or else take of Opium a dram, mixe it with the iuyce of Plantaine and a little Saffron, and drinck of this three or foure times.

For Volnulus, loke in the Chapter named Cordapsis.

The 374 Chapter doth shew of a mans voyce.

VOx is the Latin word. In Greek it is named Phomi. In English it is named a mans voyce, the which may haue diuers impediments, as horsenesse, braying, and otherwhyle it is taken away. A mans voyce.

The cause of these impediments.

These impediments doth come many wayes, eyther by sicknesse, or else by leprousnesse, or it may come by halowing, or by extreame lewring or crying, or by to couragious singing, fetching a greater compasse then easely a man can rech. Also it may come thorow great cold taking after an heat, it may come of crying and calling vppon brute beastes, and it may come of coledust, or any other dust or smoke, the which may opelate the organs or pipes of the breast.

A remedy.

First eschew coldnesse, and drinck buttred Ale or buttred bere, and vse easy Purgacions, and warme and swet meats, for all sower meates and salt meates, and bitter things be not good for the voyce.

For Vrina loke in the second boke named the Extrauagants.

The 375 Chapter doth shew of the condites of the vrine.

VRichides or Vritides be the Latin wordes. In English it is the cundits thorow the which the water doth passe, & some do name them the water gates, the which be tyed to the Matrix of a woman, the which may haue certayne impediments, as stopping of the water by the stone, or by some grosse humour. Vrine.

The cause is shewed.

A remedy.

A remedy.

First vse clisters or else suppositers, and to drinck Persely seedes and little leat made in fine pouder, drinke it with renish wine, or white wine, or with posset ale.

The 376 Chapter doth shew of a womans secret member.

Porta ventris VVlus is the Latin word. In Greek it is named Histira. In English it is named a womans secrt member, the which is the gate or doze of the matrix or belly, & there may breed many diseases, as vlcers, scabbes, apposthumes, fistures, fistles, festures, the pockes, and burning of an harlot.

The cause of this infirmitie.

Many of these infirmities doth come by lying with an vnclene man or men, or lying with vnclene women, or vnclene persons.

A Remedy.

For a remedy for all these aforesayd diseases, loke in the Chapters of the proper names of the words, and there is remedy sufficient.

The 377 Chapter doth shew of wounds.

A wound VVlnus or Vulnera bee the Latin words. In Greek it is named *T*rauma or *T*raumata. In English it is named wound, or wounds, and there bee dyuers sorts of wounds, some bee new and frish woundes, and some bee olde wounds, some bee deepe wounds, and other some bee plaine woundes, and some fistuled, and some bee festered, some bee vlcerated, and some hath fistures, and some hath none.

The cause of wounds.

Most commonly wounds doth come thorow an harlot, or for an hound, it doth come also thorow quarelyng that some hot knauish blod would bee out, and diuers tymes wounds doth come thorow dronkennesse, for when the drink is in, the wit is out, and then haue at thee, and thou at mee, fooles bee they

they that would them part, ỹ will make such a dronken mart.

A remedy.

If it be a grēne wound, first stanch the bloud, and if the wounde be large and wide stitch it, & after that lay a playster & let it lye rr houres or more, than open it, & mundifie it with white wine. And if the wound bee dæpe vse siccatiue playsters made with Olibanum, Frankensence, Literge, Ireos, the bran of Benes, and Aristologia rotunda, & such like. If the wound be plaine take of the rootes of Lillies of pome granade rines, of Galles, of Aloes, or such like, if the wounds be indifferent, & the wound mundified, vse the ponder of mirtilles and rose leaues, and such like, & let the pacient beware of venerious actes and of contagious meats and drinkes.

For Vnea loke in the additions after the Extrauagants.

The 378 Chapter doth shew of the Vuels.

VVele is the Latin word. In English it is named vuels the which doth lye in the rouse of the mouth like little long tetes & otherwhile they doe swell, and otherwhile they doe fall downe out of their place.

The cause of these impediments.

If the vuels doe swell it doth come throw abundance of reume or els throw a hot humour, if the vuels doe fall eyther it doth come by labour or by beat, or els throw great sickenes and weakenes.

A remedy.

If it doe come of reume, vse gargarices & sternutacions, and purge the head and the stomake with pilles of Coche. If it do come of beat purge coller, and put vp the vuels that doth fall with the thome laying Pepper on the thome, and vse to eate Peper or els take the pouder of a snayle that is burnt and mixe it with Hony and lay it on the end of the thome and than put vp the vuels.

Thus endeth the letter of V. And heare followeth the letter of X.

The 379 Chapter doth ſhew of an impediment in the eyes.

XRophthalmia is the Greeke woꝛd. In Engliſh it is named a blaſt oꝛ an impediment in the eie, the which may come certayne wayes.

The cauſe of this impediment.

This impediment doth come of an euill winde oꝛ els of ſome contagious heat, oꝛ of an euill humour, oꝛ ſuch like, foꝛ the eye will neyther ſwell, noꝛ water, noꝛ dꝛoppe.

A remedy.

I might here ſhew of many ſaluꝛiouſe medicines, but the beſt medicine that I do know is to let the matter alone and medle not with it, but were befoꝛe the eyes a pece of blacke ſarcenet and eate neyther garlike noꝛ onions, noꝛ dꝛinke no wines noꝛ ſtrong ale and it will were away.

The 380 Chapter doth ſhew of a gut the which doth lye beehinde the weſand or throte boll thorow the which meate and drinke doth paſſe out of the mouth into the ſtomake.

YSophagus is the Latin woꝛd. In Greek it is named Oyſophegus oꝛ Mery. In Engliſh it is named Iſofagon oꝛ the mery, oꝛ the gut of the ſtomake the which doth diſend from the Epiglote to the oꝛifice of the ſtomake, there is nothing that doth paſſe thoꝛow the thꝛot boll oꝛ the weſand but only wind, if by chance there doe at any time any dꝛop of dꝛink oꝛ crome of bꝛead oꝛ flye, oꝛ any ſuch like things doth happen to the weſand there is no remedy but to cough it out agayne. If ſo be that there doe by gꝛædy eating oꝛ els by any other miſfoꝛtune that any fiſh oꝛ fleſh bone, oꝛ any other thing doe ſtay in the oꝛifice of the pꝛenominated Iſophagon otherwiſe named the mery, then doe as it ſhall follow.

The cauſes be ſhewed.

A remedy

A remedy.

If there happen a bone or a pin, or any other thing into ones throte, first prouoke a vomit, & if that will not helpe drinke a sponefull or more of oyle Diue otherwise named in England Sallat oyle, and drinke well, and sleepe vpon it.

For Ypichima looke in the Chapter named Catharacta.

For Ypofarca looke in the Chapter named Anafarca or Hidropis.

The 381 Chapter doth shew of them that doth abhorre water.

YDroforbia or Hidroforbia be the Greeke words, the vsiall word of latin is deriued out of græke named Ydroforbia as is sayd, I haue seene and read that the barbarous word is named Euforbium which is false, for Euforbium is a gum. Hidroforbia in English is abhorring of water as I learned in the parts of grece, & some doth say it is water in the belly, and some doth say that it is an impediment of him that cannot see the waues of the sea, or sounding of the water but his stomake is turned & must, or els is ready to perbreake or to vomit.

The cause of this impediment.

This impediment doth come as many auctours doth say of a melancoly humour for the impotent is named a melancolye passion, but I do say as I do know not onely by my selfe but by many other whan I did vse the seas, and of all ages, and of all complexions being in my company, but this matter did come more of coller then melancoly, considering that coller is moueable and doth swimme in the stomake.

A remedy.

For this matter purge coller & melancoly humours, for I my self, which am a Phisision is combred much with this passion, for I can-not away with water nor waters by nauigacion, wherfore I doe leue all waters & to take my selfe to good ale, & otherwhile for ale I doe take good gascon wine, but I will not drinke strong wines, as Malmely, Romnie, Romanicke

wyne, wyne Mwrse, wyne greke, and Seck, but other while a draught or two of Muscadell or Bastard, Osey, Capzick, Aligant, tyze Raspice I will not refuse, but white wine of Angeon or wine of Orleance, or Kenish wine, white or red is good for all men, there is little red Kenish wine, except it grow about Bon beyond Colin. there be many other wines in diuers regions prouinces & countryes that we haue not in England. But this I do say, that all the kingdoms of the world haue not so many sundry kindes of wines, as be in England, and yet ther is nothing to make wine off.

Thus endeth the letter of Y. And heere followeth the letter of Z.

The 382 Chapter doth shew of dry scabbes.

Scabs.

ZErma or zerna be the Latin words. In Greeke it is named psora or Lichen, the Barbarous word is named Lichena. In English it is a kinde of scabs the which be infectious.

The cause of this impediment.

This impediment doth come of drinking of euill drinkes & of eating of contagious meates, specially by lying with infectious persons, it may come of the corruption of bloud, or els by some menstruous humour.

A remedy.

Take of salt water a galon, and seth in it. iii. handfulles of cromes of wheten bread ỹ is leuand, & wash the body with the water twise or thrise, or els wash the body in the sea. ii. or thrée times, or els take the bran made of Cocks séds iii. handfull, of ỹ pouder of Brimstone. ii. vnces, seth this in a potell of white wine or vineger, & wash the body iii. or 4. times.

The 383 Chapter doth shew of an impostume that doth come of fleume.

Zimie

Zine is the Latin word. In English it is an impostume ingendred in a stomatike humour.

The cause is shewed.

A remedye.

First purge flewme, than maturate the matter, & than launce the impostume, or els make a corosiue, and make tentes & after that minister salues attractiue, and than maturate the flesh and anoynt the place.

The 384 Chapter doth shew of a Pannicle the which shall bee rehersed.

Zirbus is the Latin word. In English it is a pannicle or a caule compound of thin tunicles of diuers artoures, and veines & sarnesse, it doth couer the stomake and the guts, and it doth kæpe the heat of them & doth defend the cold, this pillicle or pannicle or caule may be relaxed or broken.

The cause of this impediment.

This impediment doth come of some great straine, brose, or fall, or some great lift or such like thinges.

A remedie.

First make incision, and after that canterise the abstraction, & I haue seene the cut canterised that the flore of bloud should not folow, the euerplus of my mind in this matter & all other matters I doe commit it to the industry of wise & expert Phisitions and Chierurgions.

Here endeth the first booke, examined in Oxforde in June the yeere of our Lord M.CCCCC xlvi. And in the raigne of our soueraigne Lord King Henry the eyght, King of England, Fraunce, and Ireland, the xxxviii. yeere.

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THE SECOND BOOK of the Breuiary of Health: named the Extrauagants, followeth.

¶ Compiled by Andrew Boord Doctor of Phisicke: an Englishman.

¶ IMPRINTED AT LONDON
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WHosoeuer will know to number in Algorisme, he may know by the numbring the chapters of these two bookes comprehended in one volume, for it doth teach one to number from one to CCC. and od, and so by it one for this matter may come to a further knowledge in Algorisme. Also in this booke a man shall know the Judicials of Vrines, and of the Pulces with diuers other infirmities, the which I did omit and leaue out of the first booke. And for as much as I, nor no man els can write so plainely the terms of Phisick that euery man can perceiue the recepts. Therfore I doe aduertise and do counsell all men to consult with some expert Poticary in making and ordering of such recepts and medicines. Furthermore lerned men and other may well interrupt & reprehend mée for writing my incongruitie that the Latin wordes bée not truely set in their cases with the English wordes, using diuers times the nominatiue case for other cases, I do it for no other purpose but that ignorant persons may the better vnderstand the matter. For I doe not write these bookes for learned men, but for simple and vnlearned men that they may haue some knowledge to ease themselues in their diseases & infirmities. And because that I did omit and leaue out many things in the first booke named the Breuiary of Health. In this booke named the Extrauagants I haue supplied those matters the which should bée rehersed in the first booke. And now to conclude, if I haue omitted any thing necessary to bée expressed in these bookes, or haue not satisfied euery mans minde of their infirmityes or disease, I doe remit this matter to the further industry and iudgement of discréet doctours of Phisicke and expert maysters of Chirurgerie.

Thus endeth the Preface.

The first Chapter doth shew of the distemperance of the stomake.

ANorexia is the Greeke word. The Barbarous word is Anarexia. In Latin it is named Stomachi distemperamentum. In English it is named a distemperance of stomake or auercion of the stomake from meate.

The cause of this impediment.

This impediment doth come of euill humours in the stomake, or els throw imbecilitie or weakenes of the stomake, or els throw great infirmitie the which doth take away a mans stomake or appetide.

A remedy.

The cause digested all sower thinges and sauces doth prouoke an appetide, for this matter loke in Appeticus in the Breuiary of Health.

The second Chapter doth shew of little fat graynes in the Browes.

ASarner or Arnarsa, bee the Araby words. In Latin it is named Aggregacio or Materie pinguis in supercilia. In English it is named a fat matter in the browes, the which be Granulus aggregacions.

The cause of this impediment.

This impediment doth come of fleume or els of reume.

A remedy.

First wash the place with white wine thrée times, and after that anoynt the browes with the oyle of wormewood, and purge fleume.

The third Chapter doth shew of hore and of white Haires.

CAnicies is the Latin word. In Greek it is named Polioros. In English it is named hore or white hayres.

The cause of this infirmitie.

This infirmitie doth come eyther naturally or els accidentally, if it doe come naturally, it doth come thorow age and melancoly humours, if it doe come accidentally, it doth come thorow feare sorrow, great trouble, great sickness, & it may come of too much vsage of venerious actes.

A remedy.

If it doe come naturally, that thing the which nature doth giue, no man by learning can take away. If it doe come accidentally, vse the Electuary de Aromatibus, or the confection of Alharife, and anoint the head with the oyle of Costin.

The 4 Chapter doth shew of chasing specially vnder the eares.

CAroli is the Latin word. In English it is named chasing, specially vnder the eares. And some doth say it is an vlceracion betwixt the chinne and the head vnder the eare.

The cause of this impediment.

This impediment doth come diuers wayes, as by euill humours in the head, or lying with vnclene or menstruous persones, or eating or drinking some euill thing.

A remedy.

If age, time, and strength will permit it, open a veine named Sophena, and exhaust it. or iii. vnces of the side that the impediment is in, and after that purge the matter, & take of Cassia or Diacatolicon, of ech halfe an vnce, of the electuary of Roses ii. drams, & with the water of Endiue make a pocion & drinke it at iii. times, and if neede be vse Clisters and Suppositers, and make plaisters after this maner. Take of Mallows, of Roses leaues, of Camomill, of each an handfull, of Melilote an vnce and a halfe, seeth all this in faire water, and put into it the oyle of Dil, of the oyle of Roses, of the oyle of Camomill of each an vnce, and make playsters of it, and lay it to the place diuers nights to bedward.

The

The 5 Chapter doth shew of Cartilages or Gristles.

CArtilago is the Latin word. In Greek it is named Chondros. In English it is named Cartilages or Gristles, to the which many impedimentes may come, as ach, and wresting of the ioyntes, and such like.

The cause of this impediment.

This impediment doth come of some great cold, or else by some euill misfortune or chaunce.

A remedy.

First the oyle of Turpentine mixt with Netes foote oyle is good, or a pich cloth is good, and so is euery thing the which is good for the ioynts, therfore loke in the chapter named Iuncture in the Breuiary of Health.

The 6. Chapter doth shew of a Surfet.

CAros, is the Greeke word. In Latin it is named Crapula. In English it is named a Surfet.

The cause of this impediment.

This impediment doth come most commonly of euill rule or euill dyet, or eating or drinking to much meat or drinke, or eating raw or euill meates and drinkes.

A remedie.

The best remedy for a surfet is to abstaine long after that the surfet is taken, and to slæpe much, or els to labour it out, and for this matter purgations be good, so be it that age and time will permit it. And after a surfit a draught of Aqua vita may be suffered.

Chirius is the iuice proceading of meate digested.

The 7 Chapter doth shew of Agnelles in a mans feete.

CAuus is the Latin word, and some doe name it Papule. In Englsh it is named corns or agnels in a mans fæt or toes.

The cause of these impediments.

These impediments doth come of wearing of straite shoes, by reason of the which the féete and the toes doth not lie at liberty with ease, and then labour with heate obuiating or being concurrant together doth procreat or ingendreth this aforesayd impediment.

A remedy.

First pare the Aguelles of cornes with a sharpe knife, vnto the time it doth come to the quicke flesh that the blood runne out, wipe away the blood and then drop into the place or places red war, & let it lye vnto the time it be consumed, and than if nede be reiterate this matter.

The 8 Chapter doth shew of a mans necke.

COllum is the Latin word. In Greeke it is named Auchin. In English it is named a necke. In the necke may be many diseases, as the cricke, or shaking, or such like.

The cause of these impediments.

These impedimentes doth come either by lying a wry with the neck, or els it doth come of some cold taken in the neck, or els by some reumatike humour distilling from the head to the necke, or it may come of drinking in the morning without bread or meate eating, or els by some great feare, or els anger.

A remedy.

If it doe come of reume purge reume, as it is specified in the Chapter named Reuma in the Breuiary of Health. If it doe come of coller, or of debilitie of spondilles, anoint the necke with the oyle of Anthos, otherwise named the oyle of Rosemary flowers, and beware of stoping with the head and neck, for this matter the oyle of Spyke is good. If it doe come of a cricke or any other wayes, anoint the neck with oile of Turpentine compound with a little Aqua vitæ, & kepe the necke bone warme.

The 9 Chapter doth shew of Pyles or swelling in the Foundement.

COndiloma is the Greeke word. In Latin it is named Rugosum ani tuberculum. The Barbarous word is named Condolomata. In English it is named a swelling in the foundement, and some doth take for this pilles the which I doe take this impediment of swelling doth more infect women then men.

The cause of this impediment.

This impediment doth come of reume and of the corruption of fleume.

A remedie.

First wash the place twise or thrise with white wine, and and then vse siccatiue medicines.

The 10 Chapter doth shew of a mans Buttocke bones.

COxia is the Latin word. In Greeke it is named Ischon. In English it is named a buttocke bone, the which may haue many displasures, as by a fall, a stripe, a brose, or such like.

A remedy.

Take of Smallage and of Louage, of each two handfulls, of Mallowes iiii handfuls, of Deare suet two vnces, seeth all this in running water, and after that bath & wash the place with the water, and then to bedward, lay the substance vpon the place. Or els take of the oyle of Turpentine iiii vnces, & compound it with Aqua vitæ and anoynt the place diuers times, or else take of Neats foote oyle iii vnces, of the oyle of Spike halfe an vnce, & anoint the place as one should grece a payre of old boates.

For Crassitudo, looke in the chapter named Pinguedo in the first booke named the Breuiary of Health.

The 11 Chapter doth shew of a Demoniake person, the which is possessed of or with the diuell or diuels.

DEmoniacus or Demoniaci, bee the Latin words. In Greecke it is named Demoniei. In English it is named he or they the which bee mad and possessed of the diuell or diuelles, and their propertie is to hurt and kill themselues, or els to hurt and kill any other thing, therefore let euery man beware of them, and keepe them in a sure custody.

The cause of this matter.

This matter doth passe all maner of sicknesses and diseases, and is a fearefull and terrible thing, to see a deuill or deuyles should haue so much and so great a power ouer man, as it is specified of such persons diuers times in the Gospell, specially in the ninth Chapter of Saint Marke. Christ sending his Desciples to preach the word of God, geuing them power to make sicke men whole, lame men to goe, blinde to see, to. Some of them did goe by a man that was possessed of deuils, and they could not make him whole. Shortly to conclude, Christ did make him whole. The Desciples of Christ asked of him why that they could not make the possessed man of the deuils whole. And Iesus Christ sayde to them: this kinde of deuilles can not bee cast out without prayer and fasting. Heere it is to bee noted that now a dayes, few or else none doth set by prayer or fasting, regarding not Gods wordes, in this matter I doe feare that such persons bee possessed of the diuell although they bee not starke madde, and to shew further of demoniache persons the which bee starke madde. The first time that I did dwell in Rome, there was a Gentlewoman of Germani the which was possessed of deuils, & was brought to Rome to bee made whole. For within the precinct of S. Peters church without S. Peters Chappell, standeth a piller of white marble

greater round about with Iron, to the which our Lord Iesus Christ did lye in himselfe at his deliuering vnto Pilet, as the Romans doth say, to the which piller, al those that be possessed of the diuel, out of diuers countries and nacyons be brought thether, and as they say at Rome, such persons be made ther whole. Among all other this woman of Germany which is CCCC. miles and odde, from Rome, was brought to the piller, I then there bæing present, with great strength and violently with a xx. or moe men, this woman was put into that piller within the Iron grate, and after hir did goe in a priest, and did examine the woman vnder this mãner, in the Italian tongue. Thou diuel or diuels, I do abiure thee by the potenciall power of the Father and of the Sonne our Lord Iesus Christ, and by the vertue of the holy ghost, that thou do shew to mee, for what cause that thou doest possesse this woman: what words was aunswered, I will not write, for men will not bæleeue it, but would say it were a foule and great lye, but I dyd heare that I was afraide to tary any longer, least that the diuels should haue come out of hir, and to haue entred into me, remembring what is specified in the chapter of S. Mathew, whē that Iesus Christ had made two men whole the which was possessed with a legion of diuels. A legion is ix. M. v. C. nintie and nine, the said diuels did desire Iesus that when they were expelled out of the aforesaid two men that they might enter into a herde of hogges, and so they did, and the hogges dyd run into the Sea, and were drowned. I considering this, and weke of faith and a feard, crossed my selfe, and durst not to heare & see such matters, for it was to stupendious and aboue all reason, if I should write it, & in this matter I dyd maruell of an other thing if the efficacitie of such making one whole did rest in ẏ vertue that was in the piller, or else in the holy words that the priest did speak, I do iudge it should be in the holy words that ẏ priest did speake, and not in the piller, for and if it were in the piller, the Bishops and the Cardinals that hath bēn many yēers past, and

thos

thoſe that were in my time, & they that hath bẽ ſince, wold
haue had it in more reuerence, & not to ſuffer rayne, hayle,
ſnow & ſuch wether to fall on it, for it hath no couering, but
at laſt whẽ that I did conſider that the vernacle the Phiſno-
mi of Chriſt & ſcarſe the ſacrament of the aulter was in ma-
ner vncouered &c. At S. Peters church downe in ruine, & vtter-
ly decayed & nothing ſet by, conſidering in old chapels, bag-
gers and bauds, whores & theeues dyd lye within them, aſſes
and moyles dyd defile within the precinct of the Church, and
buying & ſelling there was vſed with-in the precinct of the
ſayd Church, that it dyd pittie my hart and mynde to come
and ſée any time more the ſayd place and Church. Then did
I goe among the fryers mendicantes, and diuers times I did
ſée Reuelathes pro de functis hang vpon friers backs in wal-
lets, then I went to other religious houſes, as the Celeſtins,
and to the Chapterhouſe, and there I did ſée nulla ordo. And
after that I dyd goe amongeſt the monkes and canons and
cardinals, and there I did ſée horrer inhabitans. Thẽ did I go
round about Rome, and in euery place I did ſée Lechery and
Boggery, deceite and vſery, in euery corner and place. And if
S. Peter & Paule dow lye in Rome they dow lie in a hole vnder
an Aulter, hauing as much gold & ſiluer, or any other Iewell
as I haue about myne eye, and if it dow raine, haile, or ſnow,
if the wynde ſtand Eſtward, it ſhall blow the raine, hayle or
ſnow to S. Peters ſpelunke, wherefore it maketh many men
to thinck that the two holy Apoſtles ſhould not ly in Rome,
ſpecially in the place as the Romans ſay they dow lye. I dow
merualle greatly that ſuch an holy place & ſo great a church
as is in all the world, except S. Sophis Church in Conſtanti-
nople, ſhould be in ſuch a vile caſe as it is in, conſidering that
the biſhop of Romes pallice, and his caſtell named caſtell an-
gill ſtanding vpon the water or great riuer of Tiber within
Rome, and other of theyr places, and all that Cardinals pla-
ces bée ſo ſumptiouſly mayntayned, as well without as in
manner within, and that they wil ſée their Cathedral church
to lie like a ſwines ſtie. Our Peter pence was wel beſtowed

to

to the reedifying of S. Peters church, the which did no good but to norish, and to maintaine war. And shortly to conclude, I dyd neuer sée no vertue nor goodnesse in Rome, but in bishop Adrians dayes, which would haue reformed diuers inormities, and for his good will & pretence, hée was poysoned within three quarters of a yéere after hée dyd come to Rome, as this matter, with many other matters mo, be expressed in a booke of my Sermons, and now to conclude whosoeuer hath béene in Rome and hath séene their vsage ther, except grace do worke aboue nature, hé shall neuer hé good man after, hé not these creatures possessed of the diuell! This matter I do remit to the iudgment of the readers, for God knoweth that I owe not write halfe as it is or was, but that I owe write is too true, the more pittie, as God knoweth. Do not you thincke that many in this countrey hé possessed of the diuell, and hé mad, although they hé not stark mad, who is blinder then hé that will not sée, who is madder thē he that doth goe about to kil his owne soule, he that wil not labour to kéepe the commandements of god, but dayly will breake them, doth kill his soule, who is hé that loueth God and his neighbour as he ought to do, but who is he that now a daies doth kéepe their holy daies, and where be they that doth vse any words but swering lying or slaundering, is the one end of their tale. In all the world ther is no region nor country that doth vse more swering thē is vsed in England: for a child that scarse can speak, a boy, a girle, a wench, now a daies will sweare as great othes as an old knaue & an old drab, it was vsed that when swearing dyd come vp first, that he that dyd sweare should haue a philip giue that knaue or drab a philip with a club, that they owe stagger at it, and then they and children would béeware after that of swearing, which is a damnable sin, the vengeance of god doth oft hang ouer them, and if they do not amend and take repentance, they shalbée damned to hell, where they shalbée mad for euermore world without ende. Wherefore I do counsayle all such euil disposed persons of what degrée so euer they hé of, amend these

faults

faultes whiles they haue leysure, time and space, and do penance, for else there is no remedy but eternall punishment.

A remedy.

Would to God that the king our soueraigne Lord with his most honorable councell, would sée a reformacion for this swearing and for Heresies, for the which sinnes we haue had great punishment, as by dere price of corne and other victuals, for no man can remedy these sinnes, but god and our King, for there be a perilous number of thē in England if they were diligently sought out, I doe speake of Heretikes, as for swearers a man nede not to sēke for them, for in the Kings court and Lords courts, in Cities, borowes and in townes, and in euery house, in manner there is abhominable swearing, and no man doth goe about to reuerse it, but doth take swearing for no sinne, which is a damnable sinne, & they the which doth vse it, be possessed of the diuell, and no man can help them, but God and our King.

For Demoniacus looke in the Chapter named Mania.

The 12 Chapter doth shew of inuoluntary pissing.

Dlampnes is the Greeke word, and the Latins doth vse the sayd word. In English it is named a passion of the bladder, of which inuoluntarely doth passe or issueth out of the vryne of some men that they cannot keepe theyr water neyther waking nor sleeping, and some men hauing this passion in theyr sleepe shall thincke and dreme that they doe make water against a wall, a tree, or hedge, or such lyke, and so dreming they do make water in theyr bedde.

The cause of this impediment.

This impediment doth come of great debilitie and weaknes of the bladder, or else throw great frigiditie or coldnesse of the bladder, or else of too much drincking and slouthfulnesse.

A remedy.

For

For a remedy loke in the Chapter named Mictus, in the first boke named the Breuiary of health.

The 13 Chapter doth shew of the emunctory places.

EMunctoria, is the Latin word. In English it is named Emunctory or clensing places of mans body. Here is to be marked that man hath three principall members, the heart, the brayne and the Lyuer, and euery one of these principal members hath Emunctory places to clense themselues, as the harts Emunctory places bee vnder the arme holes there where ỹ haires doth grow. The braine hath many Emunctory places to purge himselfe, as the eyes, the eares, the nose, the mouth, the hayres, and the pore of the head. The lyuer hath Emunctory places, as the bladder, the foundement, and the flankes, or the share.

The 14 Chapter doth shew of the passion of the lyuer.

EPatica passio, bee the Latin words. In English it is named the passion of the Lyuer, & whosoeuer hath this passion doth feele payne in the right side.

The cause of this impediment.

This impediment doth come of a colericke humour, or else of mixt humours, or of menstruous humours.

A remedy.

First purge coller, and vse easy purgacions, and beeware of euery thing that doth hurt the liuer, as hot wines and spices, and Aqua vite, and vse cold things, as Sanders, Sowthistle, Endiue, Dandelion, Cicory, and Liuerwort, Letice, and such lyke.

The

The 15 Chapter doth ſhew of a mans weſand.

EPigloton, is the Greeke woꝛd. In Engliſh it is named the flap of the weſand oꝛ the thꝛot boll, the which doth deuide the two cundites, the one is the weſand the which winde doth paſſe in and out, and the other is named Iſophagon, thoꝛow the which meate and dꝛinck doth goe into the ſtomake, as it doth appére in the Chapter named Oyſponagos, in the Breuiary of health.

The 16 Chapter doth ſhew of excoriacion.

EXcoriacio is the Latin woꝛd. In Engliſh it is named excoꝛiacion oꝛ taking away the ſkin in any place of mans body. In Latin it is named Malum Mule.

The cauſe of excoriacion.

Excoriacion doth come two wayes, eyther voluntary, oꝛ elſe inuoluntary, if it bée voluntary then the ſkin is taken of by ſome knife, oꝛ ſome other inſtrument, and if it bée inuoluntary, eyther it doth come by chafing oꝛ elſe by galling, that is to ſay, eyther by going oꝛ riding.

A remedy.

Take of Roſe leaues, of Plantaine leaues, of Mallowes, of Mirtils, of each two handfuls, ſæth this in water, and put to it a little ſecke and waſh the place thꝛée nights to bedward, and if you cannot get this, rub the place with a talow candle.

The 17 Chapter doth ſhew of eructuacions or belching.

ERuctuacio, is the Latin woꝛd. In Engliſh it is named Eructuacion oꝛ belching.

The cauſe of this impediment.

This impediment doth come of great ventoſitie in the bottome of the ſtomake, and other-whyle it doth come of grædy eating.

A Remedy.

A remedy.

In this matter vse Diatriumpiperion dronken with wine, Yerapigra in this matter is good, and so bée dregges and Losanges made to breake winde.

The 18 Chapter doth shew of spitting of blood thorow a cough.

EPima is the Greeke word. In Latin it is named Sputum sanioſum exiens cum tuſſis. In English it is named spitting of blod with a cough, for this matter loke in the Chapter named Emoptoica paſſio, in the first boke named the Breuiary of health.

The 19 Chapter doth shew of the kindes of Fluxes.

FLuxus ventris bée the Latin words. In English it is named the Flix, and there bée three kindes named in Latin Lienteria, Diarthea, and Diſſinteria. In English it is named the Lyentery, the Diarchy, & the Diſſentery. The Lientry egesteth or doth auoyde the meate in manner as it was eaten. The Diarchy is a common lare. The Diſſentery is the blody Flix, and some doth name these Flixes after this maner. Inteſtinal, Epaticall, & Sanguine. Inteſtinal commeth day and night with freting in the belly. Epatike or Epaticall Flix commeth without paine pricking or fretting. The blody or sanguine Flix maketh excoriaciõ of the guts with paine pricking & freting.

The 20 Chapter doth shew of werineſſe of a mans body.

FAtigacio, is the Latin word. In Greek it is named Ponos, or Camatos. In English it is named werineſſe of the body.

The

The cause of werinesse.

Werinesse doth come many wayes, as by extreame labour, doing more then the strength of the body is able to performe, it may come of the debilitie of the body, it may come thorow sickenesse, and it may come thorow ryding vppon an euill horse, or sitting in an euil saddle, specially whē the horse is galled on the backe, or spore galled, then the horse is as wery of his maister, as his maister is wery of him.

A remedy.

First after labour and werynesse, ease and rest is the best medicine. And if such matters do come of debilitie or sickness, vse a good diet, & to be norished with good meats and drincks, and good lodging, and let no man labour no more then the strength of the body is able to do, and to performe it. And if it do come thorow ryding vpon an euill horse or saddle, let him neuer ride in no saddle nor vpon an horse, gelding, nor mare, nor other beast, and he shal neuer be wery nor galled for such matters.

The 21 Chapter doth shew of a mans Iawes.

FAuces is the Latin word. In Greek it is named Pharinges. In English it is named a mans Iawes the which may haue many impediments, as the Cramp and the Palsey. &c.

The cause of these impediments.

These impediments doth come of ruine causing ache, or else it may come of a brwise or a stripe causing the payne, or else it may bee a palsey or a Cramp or they may bee out of ioynt.

A remedy.

If it do come of reume, purge reume, as it doth appeare in the Chapter named Ruma. If it bee out of ioynt strike or set it in againe. If it do come either of a palsey or of a cramp, vse fricacions with the oyle of Musterd seedes, or else with Musterd and Castory.

The

The 22 Chapter doth ſhew of Puſhes or wheales vnnaturall.

FOrmica miliaris be the Latin wordes. In Engliſh it is named Puſhes, Pimples, or little Wheales.

The cauſe of this impediment.

This impediment doth come of coller or els of mixt humours, as of coller & fleume, or of coller and melancoly. &c.

A remedy.

Vſe to eate the ſirupe of Fumitory, and purge the matter with Diacatholicon & Diafenicon or other purgations, as the cauſe requireth, and after that take of Verdegréece, of Hony, of Roch Alome, of each halfe an vnce, of Roſe water, of Plantaine water, of the iuice of Celondine, of each halfe an vnce, of white Arſnecke the weight of iii. d. boyle all this together & waſh or anoynt the place.

The 23 Chapter doth ſhew of a mans Knee or knees.

GEnu is the Latin word. In Greeke it is named Goni. In Enligſh it is named a mans knée the which may haue diuers impediments, as ach, ſtifnes, ſwelling, ſtrayning, and it may be out of ioynt, or els otherwiſe hurt, & it may come by a goute or a ſiaticke paſſion, or ſome extreme colde there taken, or ſuch like impediments.

The cauſe of theſe impediments.

These impediments doth come of euill order of a mans ſelfe, or euill dyet, or by miſfortune, or of ſome principall ſickneſſe. &c.

A remedy.

I do not know a better remedy then fricacions or rubbings with a mans hand, taking the oyle of Turpentine with the frication or rubbing, and for this matter an hot Cow turde is not the worſt medicine, or playſter applicated to the place. &c.

The 24 Chapter doth ſhew of groſenes.

GRoſſities is the Barbarus word. In Latin it is named Graſſitudo. In Greeke it is named Pachites. In Engliſh it is named groſenelle.

The cauſe of this impediment.

This impediment doth come naturally, or els accidentally, if it doe come naturally, ther is no remedy, if it doe come accidentally then it doth come either by great drinking, or by groſſe and great feeding, or els of two much cheriſhing and nouriſhing of ones ſelfe.

A remedy.

Vſe purgacions and great ſtudy, & in meates and drinkes vſe Peper, and eate Vineger and ſower ſauces. For this matter looke in the Chapter named Pinguedo in the Breuiary of Health.

The 25 Chapter doth ſhew of a mans goomes.

GIngiue is the Latin word. In Greeke it is named Oula. In Engliſh it is named the gomes the which may haue many impediments, as wheles, bliſters, fiſtles, bleeding, excoriacion, & ſuperfluous growing of the fleſh of the gomes & ſuch like.

The cauſe of this impediment.

This impediment moſt commonly doth come of ſuperabundance of reume diſtilling from the head to the gomes and ſuch like.

A remedy.

If it doe come thorow reume, purge reume, &c. If it doe come thorow any Canker or Fiſtle, looke in the chapters named Canker and Fiſtula in the Breuiary of Health. If it doe come of ſuperfluous fleſh remoue the cauſe with an ointment named Vnugentum Egipſiacum, and the water of Alome is good to the gomes fricated or rubbed with ſage leaues.

The

The 26 Chapter doth shew of Difficultnes of opening and closing the eyes.

GEsse is the Araby word. In Latin it is named Difficultas aperiendi et claudendi oculos. In English it is named when one can not with ease open and shut the eye lidoes.

The cause of this impediment.

This impediment doth come of viscus reume and grosse humours in the head.

A remedie.

First purge the head with gargarices and sternutacions, and than purge the head and the stomake with pilles of Cochee, and eate not the heads nor braynes of the flesh nor fish, and beware to eate the fatnes of the fishes.

The 27 Chapter doth shew of the foure kyndes of the Goute.

GVrta is the Barbarous word, and ther be iiii. kindes named in latin Chiragra, Podagra, Sciatica, & Arterica, the one is in the hands & fingers, and armes, the which is named Chiragra, the other is named Podagra, and that is in the fête and the toes, and legges. The third doth kêpe the hokill bone, & doth runne to the knée, & in proces of time it doth discend to the ancle, and to the little toe, and is named Sciatica. The fourth kinde of the goute is named the goute arreticke the which doth run all the ioyntes & parts of a mans body. For these matters loke in their Chapters in the first boke named the Breuiary of Health.

The 28 Chapter doth shew of a mans throte.

GVtter is the Latin word. In Greek it is named Larinx. In English it is named a throt the which is that whole space that doth contayne the principall way that is named

Asophagon or the mery & the principall way of the breath, the which is named in Latin Canna pulmonis or Trachea arteria otherwise named in English the weſand or the throte boll, & in this place may be ingendred many infirmities, as Carnels, Swellings, Apoſtumes, as the Squinces, & horſenes and ſuch like, for the which loke in the Chapter named Angina, Rancedo, Apoſtema, in the firſt boke named the Breuiary of Health.

The 29 Chapter doth ſhew of Frantickeneſſe.

HYoſtianum is a kinde of franticknes, and it doth take the name of a Greeke word named Hioſtianus the which in Engliſh it is named Henbane, for whoſoeuer doth eate of Henbane or of an herbe named Dwale ſhall fall into a franticknesſe or a fantaſticall minde.

The cauſe of is ſhewed.

A remedy.

Firſt kéepe the patient in a cloſe chamber & let him haue mery company about him, & giue to him gotes milke with ſuger, and let him drink poſſet ale made with gotes milke iii. or iiii. dayes. And if one can not get Gotes milke, vſe for it Meth or Metheglin, or pure water with Suger.

The 30 Chapter doth ſhew of a mans flankes or ſhare.

INguine is the Latin word. In Greeke it is named Bubones. In Engliſh it is named a mans flankes or ſhare the which may haue diuers impediméntes, as Carbocles, Apoſtume, and ſuch like.

The cauſe of theſe impediments.

Theſe impediments and ſuch like doth come throw the infection of the Liuer, for thoſe places bé the Emunctory places of the Liuer.

A remedie.

Take

Take of Malowes soden in the broth that flesh hath ben soden in ii. handfuls, of wheat flower, of Barly flower, of each foure vnces, make a playster of it, putting to it ii. yolkes of egs & a little butter & oyle Oliue, and make playsters, & lay it on the sore place, & after that, take of the rots of white Lillyes, of Holihocks, of each iiii. vnces seeth this in water, & then put to it of the flower of Line seede, of Wheat flower three vnces of swines grece two vnces, & when it is cold compound thée yolkes of egges with it and make playsters.

The 31 Chapter doth shew of a mans bowels.

INtestina is the Latin word. In Greek it is named Enteria. In English it is named a mans guts or bowels, the which may haue diuers impediments, as fretting, or aking, or such like.

The cause of these impediments.

These impediments doth come eyther of cold or the collicke, or of wormes, or els of some great laxe, or of the Iliake.

A remedy.

If it doe come of cold kéepe the belly warme, & vse warme meats, if it dw come of ỹ colike, or Iliacke, or of wormes, or of any lare, loke in the Chapter named Colica passio, vermes, and Diarthea in the Breuiary of Health.

The 32 Chapter doth shew of an haire lipped person.

LAbrum leporium be the Latin words. In English it is named Hare lipped.

The cause of this impediment.

This impediment doth come eyther naturally or els accidentally, if it doe come by nature the person was borne so, if it doe come accidentally it doth come either by a stroke or by burning.

A remedie.

If it doe come by nature, the flesh which doth grow to the gummes must bee rered vp with a sharpe instrument & the vpper side must be a litle ripped, and the ii sides of the hayre lippes must be excoriated, & then sticked with a nedle and a good strong threede & then lay to it salues, if it doe come by burning looke in the chapter named Combustio. If it do come of a stripe, make it whole like an other wound.

The 33 Chapter doth shew of a mans side.

LAtus is the Latin word. In Greeke it is named Plura. In Englysh it is named a side. In the side or sides may be many impediments, as impostumes and stiches, & such like.

The cause of these impediments.

These impediments doth come diuers wayes, if it bee in the right side, the impediment doth come of the infection of the liuer, if it be in the left side the splen may be infected, or els the sides may be impostumes, stitches, or Ilica passio, or such like, the which doth come of ventositie or winde.

A remedy.

If the Liuer be the cause, looke in the Chapter named Epar. If the splen be the cause, looke in the Chapter named Splen in the first booke named the Breuiary of Health. If it do come other wayes, take vp ỹ earth within a doze ỹ is well troden and pare it vp with a spade after a cake & cast vineger on it, and tost it against the fire, & in a linnen cloth lay it hot to the side, and vse Clisters or Suppositers, or else take easy purgations, so that the belly be not costiue, & beware of colde & of eating of fruits, or new bread, or new ale, & of all thinges that doth ingender ventositie.

The 34. Chapter doth shew of a kinde of furiousnesse.

LImphac icarom is a Barbarous word, and is deriued of two wordes of Greeke named Limphati & Carom, of the which doth

doth come Limphatici which is to say mad or furious, running about here and ther as their fantasie will lead them.

The cause of this impediment.

This impediment doth come of a water and a winde intrused and inclosed in the head, and it may come thorow peuishnes in setting thy minde to much of an amorous or louing to much.

A remedye.

First purge the head with gargarices and sternutacions & with pilles of Coche, & kepe the pacient in a close chamber, and giue to the pacient warme meate iii. times a day, and do as it is specified in the Chapter named Phrenitis and Mania, in the Breuiarie of Health.

The 35 Chapter doth shew of a kinde of vometing.

LEpus marinus be the Latin words. In English it is named a payne in the belly, and will cause a man to vomit, and will cause the pacient to sweat for payne.

The cause of this impediment.

This impediment doth come of colde, and of ventositie, & it doth differ from the colike and the Iliake.

A remedy.

First beware of cold, & then take a Suppositer or two, and than take an easy purgacion, & beware of eating of frutes, for this matter loke in the Breuiary of Health.

The 36 Chapter doth shew of a cricke or an ach about the necke and the shoulders.

LIpothomia is the Araby word. In Latin it is named Dolor Scapularum. In English it is named a cricke or an ach about the shoulders and the necke, and it will pricke, and stich, and ake.

The cauſe of thieſe impediments.

Theſe impediments doth come of groſſe fumes the which doth aſcend by the veines to the aforeſaid places, and it may come of abundance of reume, or els taking of colde in thoſe places, or els lying awry with the necke.

A remedie.

Firſt kéepe the neck and the ſhoulders warme, thē vſe fricacions & anoint the place with the oyle of Anthos, and purge the head and ſtomake with pilles of Cochee.

The 37. Chapter doth ſhew of a mans loynes.

LVmbi is the Latin word. In Greeke it is named Phrenes. In Engliſh it is named the Loines. And diuers impediments may come of them, as ach, ſterkens, and ſuch like.

The cauſe of this impediment.

This impediment doth come of taking of cold in the raignes of the backe, or in medling to much with venerious actes, & it may come of a great ſtrayne or of a great lift or ſuch like.

A remedy.

A pich cloth made with pitch and a little Turpentine and ware, and Pepper worne. iii. or. iiii. wækes is good, & the oyle of Alabaſterd, or els the oyle of Scorpion is good.

The 38 Chapter doth ſhew of a conſumption in old men,

MAraſmon is the Araby' word. In Latin it is named Conſumptio. In Engliſh it is named a Conſumption, or conſuming of the body in aged and old perſons.

The cauſe of this impediment.

This impediment doth come thorow the dominion of an euill complexion that is dry ground in aged perſons, & is not like Ptiſis, nor the Etike paſſion, for it is without a Feuer.

A remedy.

The

The chiefest remedy for this matter, is good cherishing, wherefore the medicines must come out of the Kitchen.

The 39 Chapter doth shew of a certayne kinde of scabs.

MAlum mortuum bée the Latin words. In English it is named a kinde of scabs the which most commonly bée about the thies, the hams and buttockes.

The cause of this impediment.

These impediments doth come of a melancholy humour and some of these scabs bée wet and some bée dry.

A remedy.

First take a Purgacion, & then vse the medicines the which bée specified in the Chapter named Scabs in the Breuiarie of Health.

The 40 Chapter doth shew of the Isophagon or the mery.

MEri or Isophagon bée the Latin words, it is a gut béehinde the weland thorow the which the meate and drink doth passe thorow into the stomake, for it doth discend from epigloton to the orifice of the stomake, for this matter looke in the Chapter named Isophagon in the first booke named the Breuiary of Health.

The 41 Chapter doth shew of a blemish in the eye.

MAcula is the Latin word. Alerphati is the Araby word. In English it is named a blemish in the eye, and some doth say it is when the eye is bloodshotten.

The cause of this impediment.

This impediment doth come eyther of an euill humour, or else by some stripe, or such lyke matter.

A remedy.

Take

Take the white of two egges & beat it to a watrish spume, than put tow into it, & iii nightes lay it to the eye, and bind it fast, & renew it euery night. And for this matter loke in the Chapter named Aterphati in the first boke named the Breuiary of Health.

The 42 Chapter doth shew of falling away of the hayres of the browes.

MAdarosis is the Greek word. And some doth name it Milphosis. In Latin it is named Oculorum morbus. In English it is named a falling away of the hayres in the eye lydes, the Barbarous word is named Madrosis.

The cause of this impediment.

This impediment doth come eyther by some kinde of leprousnesse, or els by some other kinde of sickenesse.

A remedy.

For this matter loke in the Chapter named Capillus in the first boke named the Breuiary of Health.

The 43 Chapter doth shew of the kindes of madnesse.

THere be foure kindes of madnesse, which is to say in Latin, Mania, Melancholia, Frenisis, and Demoniachus. They the which be mantake, in their madnesse, be full of deuinacion, as thinking themselues to conjure or to creat, or to make thinges that no man can doe but God, and doth presume vpon supernaturall thinges, thinking that they can or doe the thing the which is impossible for man to doe.

Melancholia, is another kinde of madnesse, & they the which be infected with this madnesse, be cured in feare & drede, and doth think they shall neuer doe well, but euer be in parel either of soule or of body, or both, wherfore they do flée from one place to another, & cannot tel wher to be except they be kept in safegard. Frensis is another kinde of madnes, & it doth euer come in a feuer, they doe raue & speke, & cannot tel what they

they say. Demoniachus or Demoniaci is an other kinde of madnesse. And they which bée in this madnesse bée euer possessed of the diuell, and be diuelysh persons & will doe much harme and euill, worser then they the which be maniake, for maniake persons commeth of infirmities of the body, but demoniake persons be possessed of some euill spirit, as it doth appeare in the Chapter named Demoniachus.

Also there is another kinde of madnesse named Lunaticus the which is madnesse that doth infest a man ones in a moone the which doth cause one to be gerish, and wauering witted, not constant, but fantasticall. For al these matters loke further in the Chapters of these words prenomited in the first boke named the Breuiary of Health.

The 44 Chapter doth shew of a pellicle named the Miracke.

NIrach is the Araby word. The Barbarous word is named the Mirac. In English it is named the Hirack, the which is a pellicle, a call or a skin the which doth tye the intestines, and guttes together, & iscompound of a fat & fleshly pannicle or skin with Muscilages, the which may be relared as it doth appeare in the Chapter named Ruptura in the first boke named the Breuiary of Health.

The 45 Chapter doth shew of the misentery that doth tie the guttes together.

MIsenterium is the Latin worde. In English it is named the misentery which is a pellicle or a skin the which doth tye the guttes together, and it is compound of cordes or stringes and fatnes the which doth make a soft pannicle or lygament, and some doth holde opinion that the misentery and the miracke is one pellicle, and I could neuer espy in no belly that I haue séene open, that there is no mo skins then the midriffe & this aforesaid Pannycle or Skin, and the

ſiphac the which doth hold in the guts, as it doth appére in the Chapter named Siphac in the firſt booke named the Breuiary of Health.

For Milfoſis, looke in the Chapter named Madaroſis.

The 46 Chapter doth ſhew of the Maſels.

MOrbilli is the Latin word. In Engliſh it is named the maſels the which is a ſaynt ſickneſſe.

The cauſe of this ſickneſſe.

This ſickneſſe doth come of a fleumatike humour and of the coꝛruꝛtion of blood, and alſo one infected perſon may infect an other.

A Remedy.

Firſt in the moꝛning giue the pacient to dꝛinck a little Triacle oꝛ Metridatum with a dꝛaught of ale warme. And kæpe the pacient warme, and let him not eate noꝛ dꝛinke nothing that is cold, noꝛ foꝛ a ſpace let him not goe in the open ayꝛe, and vſe lyght meates of digeſtion foꝛ a ſpace.

The 47 Chapter doth ſhew of the ſtring or mary in a mans backe.

NVca is the Latin woꝛd. In Greeke it is named Nucha. In Engliſh it is named the newke which is the mary of the ſtring in the back bone & it is much like to the bꝛaine of a mans head in coullour and in it may bée great debillity and weakneſſe, and it may bée burſt oꝛ cut a ſunder by ſome ſtripe, bꝛoſe, oꝛ fall, when the back is bꝛoken a ſunder and if the newke bée bꝛoken it can neuer bée made whole, the back may bée ſet agayne in ioynt, how bée it there ſhall neuer remayne a curuitie and crokedneſſe.

A remedy to comfort the newke.

All reſtoꝛatiue things doth comfoꝛt the newke and ſo doth ſwéet wines as Muſcadell, Baſterd, Aligant, and the vſage of Clary is good to eate ſodden oꝛ fryed with the yolkes of egs, and euery thing that is reſtoꝛatiue is good.

The

The 48 Chapter doth shew of a sinew that is sprung.

NVreticus is the Barbarous word. In Greeke it is named Nureticos. And some Latenist doth name it Neruicus. In English it is named sinew sprong, as I do take it now.

The cause of this impediment.

This impediment doth come of a strayne or a fall.

A remedy.

For this matter the oyle of Netes foote is good, and so is the oyle of Turpentine and such lyke.

For Napta looke in the Chapter named Bocium in the first booke named the Breuiary of Health.

For Nebula, looke in the Chapter named Albugo in the Breuiary of Health.

The 49 Chapter doth shew of Yaning or gaping.

OScedo or Ossitacio bée the Latin wordes. In Greek it is named Chasma. In English it is named yeaning or gaping.

The cause of this impediment.

This impediment doth come of vnlustinesse or else for lacke of slæpe, or else it doth come béefore a feuer or an ague.

A remedy.

The chiefest remedy that I do know is to slæpe inough, or else exercise the body with walking or labouring, for this matter looke in the chapter named Ossitacio in the first booke named the Breuiary of Health.

I haue read De Ostocopo, but it is long agone that I haue forgotten what it is. And when I dyd make this booke I was there that I had no Auctours nor doctours to help mæ, but onely by practise.

For

For Papule loke in the Chapter named Clauus.

The 50 Chapter doth shew of a mans brest.

PEctus is the Latin word, In Greek it is named Itor. In English it is named a brest the which in a man may haue diuers diseases, as straynes of the brest, shortnes of winde or some Apostumacion or such like disease.

The cause of these impediments.

These impedimentes doth come of euill diet, or of surfeting, or els taking great colde vpon an heat, and it may come of superabundance of euill humours.

A remedy.

First vse easye purgacions, and anoynt the brest with the oyle of swéete Almons, or els take of the oyle of swéet Almons, of Hennes grece, of Fresh butter, of ech of them an vnce, of the Mary of a Calues leg or legges, halfe an vnce, of Waxe halfe an vnce, compound all this together ouer a soft fier, & anoynt the brest diuers times, and vse Locsanum de pino to eate morning, none, and at night.

The 51 Chapter doth shew of the precipitacion or falling downe of the Matrix or the Moder.

PRecipitacio matrices be the Latin words. In Greek it is named Propetia mitras. In English it is named the falling downe of the Matrix.

The cause of this infirmitie.

This infirmitie doth come diuers wayes, as by euill ordering of a woman when shée is deliuered, or may come by great striuing, or by a fall, or a brwse or such like matter.

A remedy.

If it doe come of euill ordering of a woman whan that shée is deliuered, it must come of an vnexpert Midwife. In my

time

time as well here in England as in other regions & of ould antiquitie, euery Midwife should bee presented with honest women of great grauitie to the Bishop, and that they should testify for hir that they doe present should be a sad woman, wise and discreet, hauing experience and worthy to haue the office of a midwife. Then the Bishop with the counsell of a doctor of Phisick ought to examine hir, and to instruct hir in that thing that she is ignorant, & thus proued and amitted is a laudable thing, for and this were vsed in England there should not halfe so many women miscary, nor so many childzen perished in euery place in England as there bee. The Bishope ought to loke on this matter. If the falling downe of the Matrix come any other wayes as is rehersed, doe as it is specified in the falling out of ones foundement. For this matter loke in the Chapter named Amus in the first booke named the Breuiary of Health, & also in the Chapter named Matrix in the first booke. &c.

The 52 Chapter doth shew of a sore running ouer the face.

PEtigo is the Latin word. In English it is named a sore, a scabbe, or a skurfe that doth run ouer all the face.

The cause of this impediment.

This impediment doth come of a menstruous humour ingendred in the generacion of the pacient or els of some blast of winde corrupted, or els of superabundance of reume.

A remedy.

First purge the head, and after that anoynt the face with creame, and the oyle of bitter Almons.

The 53 Chapter doth shew of a gogle eye.

PEtus is the Latin word. In English it is named gogle eied.

For this matter loke in the chapter named Strabositas in the first booke named the Breuiary of Health.

The

The 54 Chapter doth ſhew of a diſeaſe in the Lunges.

PVlmonia is the Latin woꝛde. In Engliſh it is named a collection of ſuperfluites of a byle and a coꝛrupt matter the which doth ingender ſome Apoſtumacion. And there bée two kindes, the one is ingendꝛed in the Lungs and is named Pulmonia, oꝛ Pipulmonia, and ſome doth name it Peripneumonia, the other doth cleaue to the ribs, & is named Pluritis, oꝛ Periplumonia, oꝛ Plurea, oꝛ Pluriſis, oꝛ Pluris, oꝛ Plureſia all is one thing, ſaue that ſome woꝛds bée Barbarus woꝛdes. Foꝛ theſe diſeaſes lœke in the Chapter named Peripneumonia, and Pluritis in the firſt booke named the Breuiarie of Health.

The 55 Chapter doth ſhew of the pulſes of a man.

PVlce is the Latin woꝛd. In Greek it is named Sphigmos. In Engliſh it is named pulces. And ther bée .xii. pulſes the which doth take theyꝛ originall of the vitall ſpirits, thꝛée of the which pꝛincipall doth long to the hart, the one is vnder the left pap, the other two doth lye in the wꝛeſtes dyrectly againſt the thombs. The bꝛayne hath a reſpect to .viii. pulſes. iiii. bée pꝛincipall, and thꝛée bée minoꝛs, the iiii. pꝛincipall pulſes doth lye thus, two in the temples, and one going vnder a bone named the right furele, and the other doth lye in the coꝛner of the right ſide of the noſe. And there be thꝛée minoꝛ pulſes, the one doth lye in the coꝛner of the left ſide of the noſe, and the other two doth lye vpon the mandibles of the two Jawes. The Liuer hath a reſpect to the two pulſes, the which doth lye vpon the fœte. By theſe pulſes expert Phiſicyons and Chirurgions doth know by theyꝛ knocking oꝛ claping, which pꝛincipall member is diſtempered, and whether the pacient be in perill, if any of the pꝛincipal pulſes do

not

not knock or clappe truely, keeping as true course as the minuts of a clocke, the pacient is in perill, how be it the pulses must go with quicker agilitie then the minuts of a clock, for ther is no perill in the pacient, so be it that they doe keepe a true course in their knocking without any pause or stopping. which is to say if the pulse doe giue .vi. knockes, and doe pause at the vi. knock, or else doth knocke vii. knockes. and doe pause at the vii. knocke, or else doth knocke x. knockes & doth leape ouer the xi. and beginneth at xii. knockes and so forth, the pacient is in perill or els not, for it is not in the agility, nor in the hard knocking of the pulses that the perill is in, but in the pausing of the pulses is the daunger, and therfore in such cases, let the Phisition be circumspect for sincopations, and sounding of the pacient, & set him vpright in the bed with pillowes & let one sit at the backe, & giue the pacient drinke, & let the pacient smell to Rose water & Vineger. Or els smell to Amber de greece, or els rub the pulses with Aqua vite.

The 56 Chapter doth shew of a white flaw or a blow.

REdunie is the Latin word. And some doth name it Rediuia. The Barbarous word is named Redimie. In English it is named a white blow, or white flaw, the which doth grow about the rote of the nayle, the Greekes doth name it Paranochia, medecines may be had for this cause my counsell is not to meddle with no Chierurgery matters, for as much as Phisitions will not meddle with it.

The 57 Chapter doth shew of the raines of a mans backe, and some doe take it for the kidnies.

REnes is the Latin word. In Greeke it is named Nephroi. In English it is named the raines of a mans backe the which may haue many impediments, as ach, the cricke, and strayning. &c.

Good for the Kidneyes or Raynes.

Baſtard, Muſcadell, Aligant, and Ipocras, new layd Egges and rere rosted, Clary fryed with yolkes of Egges and Suger. Rice potage, & all yong fleſh that doth ſuck, & ſwæt meats is good for the Kidneis & the Raines of a mans backe, and theſe oyntments be good, Popilion, oyle of Alabaſter, oyle of Scorpions, and ſuch.

The 58 Chapter doth ſhew of ſhrcuels in a mans face and handes.

RVge is the Latin word. In Engliſh it is named ſhreuels which is a running together of the ſkin in a mans face and neck, or the forehead, and the hands, or other places.

The cauſe of this impediment.

This impediment doth come diuers wayes, as by bending of the browes, leaneſſe of body, great ſickneſſe, age & venerious actes, and ſuch like, and it doth ſoner come to leane men then to fat men.

A remedye.

Anoynt the face, forehead, necke, and hands with the oyle of Coſtine, & vſe the medicines that is vſed or written in the Chapters named Cutis, Facies, and Pulchritudo in the firſt booke named the Breuiary of Health.

The 59 Chapter doth ſhew of euill taking of the breth.

SAnfugium is the Latin word. In Engliſh it is named an euill taking of the breath, for one ſhall take in more breath then he can expell.

The cauſe of this impediment.

This impediment doth come of the Lunges, or els of ſtraitnes of the breſt, and it may come of great ſighing.

A remedy.

Firſt for this matter aboue the Chapter named Pectus, and in the Chapters named Aſthma and Diſma, in the firſt booke you ſhall finde remedies, & for this matter vſe Ptiſanes.

The

The 60 Chapter doth ſhew of the poores in a man.

SArcoides is the Greeke wozd. In Latin it is named Poore. In Engliſh it is named pozes the whych be in a mans ſkin, out of the which doth iſſue the ſweat the which doeth come out of mans body. And in the time that the pozes bee open & that the ſweat doth come fozth, I do counſell all men to take no ſodeyne cold, neither to waſh hands noz face, noz to goe amongeſt any infectious people infected with lepzouſneſſe, oz with the peſtilence, feuers oz agues, the ſweating ſickneſſe, oz the ſmall pockes, the maſels and ſuch like. And alſo to beware of contagious ayzes, as dzaughtes, dunghilles, pziſons, dead cadauers oz carin, common piſſing places, and ſuch like. And to reſtrickt ſweating is good to take the pouder of Roſe leaues, and Mirtilles.

The 61 Chapter doth ſhew of three kindes of Scabs.

SCabies is the Latin wozd. In Greeke it is named Pſora. In Engliſh it is named Scabs. And ther be thzee kindes named in Latin, Scabies lupinoſa, Scabies furfuria, and Scabies ſcabina. In Engliſh it is named ſcabs like hops, and ſcabs like bzan, and ſcabs like benes. Foz this matter loke in the Chapter named Scabies in the firſt booke.

Scarificatio is named Scarification, which is when a Chierurgion doth with an inſtrument ſcotch and doth cut litle ſmall cuts, diuers times vpon a place that is apoſtumated.

The 62 Chapter doth ſhew of ſwelling aboue nature.

SCirtus is the Greek wozd. In Latin it is named Tuber. In Engliſh it is an hard ſwelling aboue nature. Foz all ſuch ſwellings you ſhall finde in the firſt booke named the Breuiary of Health, ſufficyent remedyes.

The 63 Chapter doth ſhew of the ſinewes of the eyes.

SIrrigis is the Greek word. In Latin it is named Nerui oculorum. In Engliſh it is named ii. little ſinewes the one of the which doth ſtretch from the right ſide of the brayne to the left eye, And the other ſinew doth ſtretch from the left ſide of the brayne to the right eye croſſe wiſe. And if any of them be broken, the right ſide of that ſide is vtterly periſhed.

The 64 Chapter doth ſhew of Sleepe.

SOpor or Sompnus be the Latin words. In Greek it is named Hipnos. In Engliſh it is named ſléepe & ſome doth ſléepe to much, and ſome doth ſléepe to little, & ſome cannot ſléepe.

The cauſe of ſleeping to much.

The cauſe of to much ſléeping doth come of a fleumaticke complexion, or els of great graueditie in the head thorow reume, or els it may come thorow ſome great diſeaſe, as the phrenſie, or peſtilence and ſuch like.

A remedy.

Firſt if the cauſe doe come of reume in the head purge the head, if it doe come by any other ſickneſſe, remoue the cauſe and take away the impediment.

The cauſe of them that cannot ſleepe

They that cannot ſléepe, eyther it doth come of weakenes or lightnes of the brayne, or els of great faſting & ſléeping with an empty ſtomake, or els thorow great payne and extreme ſicknes, or els it may come of ſtudying or muſing to much of ſome matter in the which ſome perſons doth wade to farre, bringing themſelues into fantaſies.

A remedy.

Take Populion an vnce and an halfe, of the oyle of Popy, of the oyle of Water Lillies, of each halfe an vnce, mixe this together & with two lay it to the temples. Or els take of willow

leues

leues of Letuce, of the rynes of white Popy, of Violets, of water Lillies, of Henbane, of ech half a handfull, seth this in the water of Sorell & Nightshade, & with tow lay it to the temples. Or els make a dozmitozy of Henbane, and lay it to the temples.

The 65 Chapter doth shew of grosenesse of the browes.

SIlach is the Araby wozd. In Latin it is named Grosities Palpebrum. In English it is named grosenes of the bzowes, hauing redns with vlceration, & falling away of the haires.

The cause of this impediment.

This impediment doth come of a reumaticke humour distilling out of the head to the bzowes, oz els thozow some lezzous humour.

A remedie.

First purge reume and anoynt the bzowes with the oyle of swat Almous.

The 66. Chapter doth shew of grindiug of ones teeth in ones sleepe.

STridor dentium be the Latin wozds. In English it is named grinding of ones téeth slæping.

The cause of this impediment.

This impediment doth come of debilitie of the lacertes meuing them violently, and it is a kinde of Crampe.

A remedy.

First purge the head and stomake with pilles of Cochee, and anoynt the iawes with the oyle of Mustard.

The 67 Chapter doth shew of astunning or amased.

STupor is the Latin wozd. In English it is named astunning oz amased, oz such like.

The cauſe of this impediment.

This impediment doth come either by a feare or a palſie, or els of ſome great doubt or admiration.

A remedy.

If it come of a Palſie, loke in the Chapter named Spaſme in the firſt booke named the Breuiary of health. If it doe come otherwiſe, refrayne from cauſes aforeſayd.

The 68 Chapter doth ſhew what is the Sinteriſy.

SInteriſis is the Greek word. In Latin it is named Attencio or Conceruacio bona. The Barbarus word is named Sinderiſis. In Engliſh it is named a power of the ſoule, the which doth reluct againſt vyces and ſinne, or redargueth or reprehendeth ſinne, hauing euer a zeale to kæpe his ſoule cleane.

The 69 Chapter doth ſhew of the paſſion of the ſplen.

SPlenatica paſſio be the Latin words. In Engliſh it is named the paſſion of the ſplene.

The cauſe of this impediment.

This impediment doth come by thought, anger or care, or ſorrow, of impriſonment, of feare and dread, and for lacke of meate, and drinke. Alſo it may come of great ſolitudenes, or ſolicitudenes to ſtudy, or to be occupied about many matters.

A remedie.

The chiefeſt remedy for this matter is to vſe honeſt & mery company & to be iocond and not to muſe vpon no matter, but to leaue of at pleaſure, & not to ſtudy vpon any ſupernatural thinges, ſpecially thoſe thinges that reaſon can not comprehend, nor vſe not to leane or ſtoupe downe to write or read, and beware of ſlæpe in the after none, and vſe the medicines, the which be expreſſed in the Chapter named the ſplen in the firſt booke named the Breuiary of Health.

The 70 Chapter doth ſhew of Scaels that may be on the ſkine and fleſh.

Squamme

SQuamme is the Latin word. In English it is named scales which is a kind of scabs that doth lye on the skin and flesh.

The cause of this impediment.

This impediment doth come of coller adusted, or els of melancoly. For a remedy loke in the Chapter named Scabies in the first booke, &c.

The 71 Chapter doth shew of Sighing or sobbing.

SVspirium is the Latin word. In Greeke it is named Sceuagmos. In English it is named sighing or sobbing.

The cause of this impediment.

This impediment doth come eyther by thought or pensifulnes, or els by feare, or weeping, or by repletion, or by some euill corruptiou in the stomake.

A remedie.

First after euery sigh make an hem, or cough after it, and vse myrth or mery company, & muse not vpon vnkindnes, and if it doe come of the corruption of the stomake, first purge the stomake and then vse to eate a race of greene ginger, & drink a draught or two of wine, and vse to eate in sauces the pouder of mintes.

The 72 Chapter doth shew of drawing vp of the mouth toward the eare.

TOrtura is the Latin word. In English it is named a drawing vp of the mouth toward the eare.

The cause of this impediment.

This impediment doth come of a spasmos cause, some doth say it is a palsie, but it is a kinde of a crampe.

A remedy.

First vse gargarices, & then frications or rubbinges with musterd reducing the mouth and lippes contrarily. For this matter loke in the Chapter named Tortura in the Breuiary of Health.

The 73 Chapter doth ſhew of a mans Vrine.

VRina is the Latin woꝛd. In Greeke it is named Curia. In Enligſh it is named an Vrine. The Latin woꝛd is named Vrina, as Egedius doth ſay, is deriued out of a woꝛd of Greek named Vrith, which is to ſay in Latin Demonſtratio. In Engliſh it is named a demonſtration oꝛ ſhewing foꝛ by the Vrine the humaine diſpoſitions bée ſhewed.

In Vrines oꝛ water there be many thinges to bée conſidered and marked: firſt to marke the quantitie of the Vrine, then to bée marked the iii. regions with the circle, then to know the xx. colours of bꝛynes, and the xx. contents, & what all this doth ſignifie.

Firſt as concerning the quantitie of an bꝛine, if the bꝛine bée but little in quantitie it is an euill ſigne. If there bée a good quantitie that the regions may be partly and diſtinctly decerned with the circle, it is a good ſigne.

Seconddarily as concerning the regions The ſuperiall region with the circle doth pertaine to the head and bꝛaine. The mediall region doth pertayne to the Hart, the Lunges & the ſtomake, & of all other officiall members, which be about the midꝛiffe named in Latin Diafragma. The infernall region doth perteyne to the liuer, & to the kidneys, & the raynes of the backe and to the other inferiall members. And by the contents & the colours the which be in the afoꝛeſayd regions, an expert Phiſition ſhall know what graſt, ſickneſs, oꝛ diſeaſes, any man oꝛ woman hath in their body as it ſhall bée declared moꝛe plainly in the colours and contentes.

Thirdlye as concerning the circles of the bꝛynes the which doth ſhew the diſpoſition of the bꝛayne and the head.

If the circle be wanne oꝛ whitiſh, it doth ſignifie a reumaticke head, and ther is payne in the hinder part of the head.

If the circle bée thicke, it doth ſignifie abundance of rume

about

about the brayne.

If the cricle bee waterish of colour it doth signifie great frigiocie and weaknes about the brayne letting the brayne to cast out superfluities.

If the circle bee purple of colour and thick, it doth signifie ache in the hinder part of the head.

If the circle be pale and thin of colour, it doth signifie distemperance and coldnesse in the left side of the head.

If the circle be red and thin of colour it doth signifie paine in the right side of the head comming of collor.

If the circle bee blewish lyke to lead, it doth signifie the falling sickneſſe, & the apoplexi & mortificacion of the braine.

The circle the which is græne in colour, in a feuer doth signifie payne in the head comming by coller, and if it dwe continue it wil ingender an impostume the which wil cause the frenisie.

The circle the which is quauering or quaking doth signifie payne in the raynes of the backe.

The circle the which is black in the colour it doth signifie mortificacion.

Of the xx. contents in an vrine and first of the ipostasie.

The ipostasie is one of the chiefest things to be marked in an vrine, the hipostasie is the substance of the vrine. I dw not speak heer of ẏ quantity of the vrine, but of the qnality of the substance the which is within the vrin, the which doth hang lyke a pine apple in an vrine, except the vrine be broken and turned out of his proper nature; or els that the pacient making the vrine bee of great debilitie, or that the vrine be caried, & so the Ipostasie breake, all other vrines hauing a residence most commonly hath an ipostasie, the which if it be white it is laudable, and if it bee black: it is no good signe. For this matter a man must marke whether the ipostasy bee more in the superiall region, then in ẏ medial region

or

or the infertall region,or whether it doth hold or hang vniuerſally in all the regions a like.And alſo to mark whether it bée whole,round,or fract, and alſo to know what time in the day it doth fall to his reſidence, and if the vrine bée caryed,the Ipoſtaſie muſt néds bée fracted as I ſay and haue no reſidence,wherefore I aduertiſe all men and women the which would haue their vrine truely ſéne,let them ſend for an expert Phiſicion the which may ſée the vrine with the Ipoſtaſi vnfracted,and not bée caried neither a horſback nor a fot,leaſt the Phiſition bée deceiued,and the pacient put to hinderance.Many men will ſay ſuch a doctor of Phiſick and ſuch a man that vſeth the practiſe of phiſick,can tell this and that and ſo forth.And I do ſay that an vrine is a ſtrumpet, or an harlot,for it will lye,and the beſt Doctour of Phiſick of them all may bée deceiued in an vrine,& his cunning and learning not a iot the worſe.I had rather to ſée the egeſtion of a ſicke perſon,then the vrine, both bée good to loke on as it doeth appéere in the Chapter named Egeſtion in the firſt booke named the Breuiarie of Health, &c. A red or gréene Ipoſtaſie is no good ſigne.

Of the ſpume of vrine.

The ſpume of an vrine is a froth the which is white and doth ly vpon the vrine.And there bée three kinds which be to ſay,a windy ſpume the which is full of burbles,& that doth ſignifie great ventoſity and much viſcoſitie in the body.

The ſecond ſpume is leſſe then the firſt, and it doth ſignifie fleume and corruption in the ſtomake.

The third ſpume is lyke the fome of a Bores mouth and it doth hang together without breaking, and it doth ſignifie vnkinde heat about the lyuer,or elſe of euill humours within the body or elſe it may come of both,that is to ſay,of ebullycion of the lyuer,or of agilitie of euill humours.

If the ſpume bée yelow,it doth ſignifie dyſtemperance of the lyuer ingendring the yelow Iawnes.

If

If the ſpume bée gréene, it doth ſignifie the gréene Iawnes or the gréene ſickneſſe named in Latin Agriaca.

If the ſpume bée black, it doth ſignifie the black Iawnes or mortification, except menſtruouſneſſe, or a great browſe doth demonſtrate the contrary.

Of burbles in vrines.

There is a difference betwixt a ſpume and burbles of the ſpume I haue ſpoken of, & there bée two kinds of burbels the one is reſident or permanent, and the other is not reſident nor permanent. Reſident burbles doth ſignifie ventoſitie intruſed in the body, or elſe of a ſickneſſe that hath continued long, and will continue without remedy bée found.

The burbles which bée not permanent but doth break quickly doth ſignifie debilitie or weakneſſe.

Burbles cleuing to the brinall doth ſignifie that the body is repleted with many euill humours.

Burbles alſo doth ſignifie the ſtone in the rayns of the back, named in Greeke Nephreſis, and in Latin Calculus inrenibus.

Of cloudes in vrines.

Cloudes in brines bée much lyke a ſpiders webbe and it doth ſignifie the digeſtion comming throw the imbecilitie of the lyuer and weakneſſe of the ſtomake.

If the cloudes bée reddiſh, it doth ſignifie that the ſickneſſe is very ſharp or ſtrong.

If the cloudes bée yelowiſh, ſwart, or of purple colour, it doth ſignifie califaction of the lyuer.

If the clouds bée fattiſh, it doth ſignifie vnkinde heate in the ſpirituall members, and waſting af naturall moyſture in man.

Of ſlimy and congelate matter in an vrine lyke the white of a raw egge halfe decocted.

If

If there dō appēre in any vryne a slimy matter lyke the white of a raw egge it doth signifie paine in the raines of the back, and in the tissue of the bladder, and paine about the foundement, and in the head of the yerd, and if it bē not holpen bētime the pacient shall dye of that infirmitie.

Of distillacions of nature.

When I dyd dwell in Scotland and dyd practise ther phisicke I had two Lordes in cure that had dystillacion lyke to nature, & so hath many men in all regions. For this matter let no man dismay himselfe, for it a thing sone holpen, as it doth appēre in the first booke in the Chapter named Gomotthea passio in the Breuiary of Health.

Of matter and filth issuing with the vrine.

If there bē any matter, or filth in the residence of an vrine on any vlcerous matter, eyther it doth come from the raynes of the back, or else from the bladder, or else frō the lyuer, if it do come from the raines of the back, the pacyent doth fēle paine about the loynes and flankes, if it dowe come from the bladder the pacient doth fēle pain about the share, if it come from the lyuer, the pacient doth fēle payne about the right side.

Of fatnesse in an vrine.

Diuers times a fatnesse lying vpon an vrine doth signifie consuming of nature, or else dissolving of the kidneys & the fatnesse of the raines of the back and hēre is to bē noted that there is two kindes of fatnes in an vrine, ỳ one is greasie & the other is to an oyley substance, if it bē greasie it doth signifie debilitie and weakenesse, & wasting of nature if it bē oylish it doth signifie a feuer hecticke or else some other sickenesse that will fall to the pacient shortly after.

Of a bloody vrine.

An vrine the which blod hath turned it into rednesse doth come iii. manner of wayes, it may come from the lyuer,

it

it may come from a veyne named Kyli or elſe it may come from the bladder, if it dō come from the bladder, the vryne will ſtink and the ſubſtance will fall to the bottom, and the pacient fæleth payne to the ſhare or bladder & yerde, if the blod dō come from the liuer ꝑ vrine is clære blodditch and the pacient doth fæle payne in the right ſide, if it dō come of a veyne named Kyli, than ſome veynes the which hath a recourſe to that veyne is vroken & the blod ſo ſtilling from the veine doth make it blodditch, alſo blod may come in an vrine from the raynes of the backe and than into the bladder, and than the pacyent doth fæle payne and pricking in the raynes of the back the which doth come of the raſing of a ſtone in one or other condite or ſide.

Of grauell in a mans vrine.

Diuers times grauell doth iſſue out with vrine, & there be iii kinds of grauel which be to ſay, red grauell, black grauell, and white grauell, if the grauell bee whitiſh it doth ſignifie that the pacient hath or ſhal haue the ſtone ingendred in the bladder, if the grauell bee red, the ſtone doth ingender in the raines of the back, & if the grauell be black it is ingendred of a melancoly humour.

Of an vrine the which hath a content lyke chopped hayres.

If in an vryne doth appære a content like as haires wer chopped in it: it doth ſignifie reſolution and waſting in the raynes of the back.

Of an vrine the which hath a content lyke baanne.

A furfurous water or vrine that lyke as bran were in it, doth ſignifie an vnkinde heate with a conſumption, and if the pacient haue no Feuer the bladder is ſcabbed or ſcuruie.

Of

Of an vrine the which hath a content lyke scales.

AN vrine in the which is a content lyke scales bigger thē a furfurous content, it doth signifie long sickneſſe, and if it bée thick and heauy, it doth signifie mortification.

Of an other sort of scales in the content of an vrine.

IN this matter take good hēd, that thou do marke a furfurous vrine from a squamus water, and a squamus water from a scaly water, for as I said the furfureus water is like bran, and doth signifie as I haue said. The squamous water somewhat bigger then the flakes of bran, doth signifie a consumption, but a scaly water lyke the scales of fishes doth demonstrate a feuer Etticke.

Of motes in the vrine.

MOtes in an vrine bée lyke the motes the which doth fall and ascend in the sunne shining in at a doze or window, doth signifie the gout or corruption of humours in the inferiall parts, and reume is a great matter in this cause.

Of distillacion of nature with the vrine.

IF nature do appére in an vrine, it doth signifie that some polucion or decepering of nature was had lately bǽfore, if no such thing were before had, but did come by chaunce or debilitie, it doth signifie the Palsey, or falling sickneſſe, or the apoplexy or such lyke.

Of a content in an vrine lyke ashes.

A Content in an vrine lyke ashes, doth signifie the piles and the Emorodes, or a womans flowers or termes, or payne in the inferiall partes,

Of raw humours in an vrine.

An

An vryne the which hath raw humours in it, if they do lye in the bottome of the vrine, it doth signifie payne in the raynes of the back, and sometime in the codde, and if the humours bée in the middle region, it doth signifie payne in the stomake and in the guts and excesse of meat and drinck, if the humours bée in the supreme region, it doth signifie an euill splen, a reumaticke head, and shortnesse of winde.

Of the colours of vrine, and first of a black vrine.

In this manner I will bégin with a black water, and so I will ende with a black water. All auctours in manner affirmeth, and doth say, that it is impossible to make whole them the which bée sick, in whose vrines any ingerdity or blacknesse hath dominion, I was of that opinion my selfe, vnto the time that I was oft deceiued and proued this matter contrary, as I will rehearse. I did practise phisick first in Scotland, and after that I had taried there one yéere. I returned then into England, and did come to a Towne in Yorkeshyre named Cockold, where a bocher had a sonne that fell out of a high hay ricke: and his water was brought to mée, and when I dyd see the vrine black, I dyd iudge death according to the saying of such auctours as I had red, this notwithstanding, the father of the Childe did desire mée to giue his Sonne so sore brused, a medecine for a brwse, & the pacient recouered. Also maister Edmond Mount person, had a French Priest named Syr Iames, the which dyd fall out of top of an Elme at his place at Wheley, and hée being speechlesse and as dead: for a space God and I recouered him his blacke vrine notwithstanding.

A woman in Scotland hauing the black Iawnes, hauing a black water was recouered vnder my handes at Lychco with the lowgh beyond Edinborow.

Also

Also diuers menstruous women béeing grosse or corrupted hauing theyr termes diuers times will haue a blacke water and yet no maner of perill. All other black water doth demonstrate death.

Of a blewish vrine.

An vrine which is blew or blewish doth signifie either a flix or els an Hydropsie, and payne and displeasure in the Liuer.

Of a white water lyke milke.

An vryne lyke Milke or hauing a milkish colour, doth signifie payne in the splene, and euill digestion and a colde liuer, and also such waters doth shew infection of the pestilence, and wormes, and the kindes of Hiedropsies.

Of a white water lyke water or glasse.

An vryne that is like water or glasse, doth signifie excesse in taking too much drinck, or else paines in the raynes of the backe, and Ipocrates sayth in his aforismus, that a white cléere is euil in nefretike and a frantike person, and Theophilus affirmeth the sayde words in his iudiciall of vrynes, and I dare say that they the which doeth drincke much shall haue a white and thin water, and peraduenture haue none of these aforesayde impediments, and yet the liuer is distempered.

Of an vryne named in Greeke Inopos the which is a dimme water.

AN vrine that is dimme and darke, doth signifie adustion of blood, and loke what iudgement is giuen in an vryne named Kianos, & that is to bée iudged héere in Inopos, for these vrines doth take theyr colour of the superfluitie of blood, or els these vrines bée engendred of the distemperance of the liuer, forasmuch as the Liuer cannot deuide the pure from the vnpure, and if any of these two aforesayde vrynes haue no residence in the bottom of the vrine with a feuer, it doth signify death, and without a feuer it doth demonstrate

eyther

eyther some kindes of the gout or hidropsies, or els scabs.

Of an vrine that is greene of colour.

An Vrine that is græne doth signifie adustion of coller. The Phisitions in Greece & in Constantinoble, doth determine that a red Vrine doth signifie adustion of coller: how bée it, if it bée a grœne water, if it doe come of coller, then it doth signifie the grœne Iawnes or the grœne sicknes, and resolucion of the naturall humiditie of the pacient.

Of an Vrine that is greenish.

An Vrine that is græuish doth signifie adustion of blond, the which doth induce the yelow Iaunes, and the turning of a mans naturall complexion into vnnaturall.

Of an vrine that is darke or a dim greene.

An Vrine that is dark and dim grœne, doth signifie adustion coler & melancoly, & doth induce the black Iawnes.

Of an vrine that is falow named in Greeke Kyropos.

An Vrine that is falow like the hayre of a fallow beast, doth signifie an hiedropsie or a winde vnder the side, or the stone in the raynes of the backe, or Apostumacion in the longes and fleume.

Of a yellow vrine.

An Vrine that is yelowish like the yelowishnes of an horne of a Lanterne that is bright: doth signifie that the melancoly hath great dominion in the body, & if there be any thing of watrish colour, it doth signifie that fleume hath great dominion in the body.

Of an vrine named Cacopos.

An Vrine the which is betwirt whytish and yollowish of colour: doth signifie abundance of fleume and melancoly and vnperfect digestion, and if there be any sand or grauell in it, it doth signifie the stone.

Of an Vrine that is pale.

An Vrine that is pale of colour doth signifye abundaunce of fleume, and if it be spisse or thicke, it doth signifye a cotidiane,

diane,and if it bee remish,then is there great coldnes in the body.

Of an vrine that is palish.

An vrine that is palish doth signifie abundance of fleume and some coler,& great distemperance of the body.

Of water that is citrine.

An vrine that is citrine, is a colour the which is betwixt yelow and reddish,and if the vrine be bright it doth signifie distemperance of the splen,& if the vrine be thin of substance, it doth signifie distemperance of the liuer,and if such an vrine bee full of burbles,it doth signifie that the Lunges be out of order,and distempered.

Of a subcitrine vrine.

An vryne that is subcitrine is a colour the which is betwixt a whitish colour and a yellow,and it doth signifie abundance of fleume mixt with coler.

Of an vrine that is ruddy like golde.

An vryne the which is ruddy like vnto golde, doth signifie a beginning of some sickness ingendred in the liuer and the stomake, and if it be thin in substance it doth signifie abundance of fleume the which will ingender some of the kindes of feuers.

Of an vrine that is ruddish,dimmer then golde.

An vrine the which is ruddish somewhat dymmer then gold, doth signify in children distemperance,in aged persons it is a good signe of health:so be it the contens be good,for wise and expert Phisitions doth iudge more by the contents then by the coulour of vrynes,for there is not the wisest Phisicion lyuing,but that I being an whole man,may deceiue him by my vryne, and they shall iudge a sickneſſe that I haue not, nor neuer had, and all is thorow distemperance of the body bled the day before that the vrine is made in the morning,and thus I doe say as for the colours of vrines is a trumpet or a harlot,& in it many phisitions may bee decey-

ued,

ued but as touching the contents of vrins, expert Phisitions may know the infirmitie of a pacient vnfallybly.

Of an vrine which is as read as a burning cole.

An vrine the which is red of colour like burning coles doth signifie a feuer, or els inflacion of the liuer, and if the vrine be cloudy, it doth signify a plurisie, and if the vrine be thicke, then the bloud is infected, and if the vrine be thin and cloudy it doth signifie that coller aboundeth.

Of an vrine that is red as bloud.

An vrine that is red like bloud & doth stinke, it doth signify a putrified feuer, or els some impediment in the inferial parts.

Of an vrine that is reddish like watrish bloud.

An vrine that is like waterish bloud doth signifie putrifaction or corruption of the inferiall parts and representeth those things that an vrine the which is red.

Of a blacke water.

I sayd that I would begin with a blacke water, and so end with a blacke water. A blacke water doth signifye, except in certayne causes, as I haue shewed in the beginning of this Chapter, death.

To know a womans water from a mans water after the course of Phisicke, it is a difficyle thing, for all the rules of Phisicke sayth that a womans water is more remisse then a mans water, and that a womans water hath little spume or none, except she be with child ỹ she be past bering of childrē, or haue retention of hir flowers, in such women the vrine wil be spumouse: & for as much as they be full of imbecilitye. I wil not petrate of their vrines forther then I haue done.

Addicions for certayne impediments.

A Froncle is a little impostume ingendred of a grosse bloud.

A remedye.

Take the rote of white lillies, of malowes of ech ii. vnces, stampe them together wt̄ swines grece & make a plaster, for the rest loke in the first booke in the Chap. named Elepmon.

For a broken ſhinne.

Take an olde Oxen leſe that is gentle and ſine, and lay it to the ſoze oz place,but firſt waſh the place with whit wine, if nede ſhall require.

Diſlocation is when a bone is out of ſoynt.

For one that hath loſt his ſpech
or is tongue tyed.

If one haue loſt his ſpech,either it is thozow ſome great ſickenes,oz els thozow a Palſye.

A remedy.

Take a graine of caſtozy,and lay it on the tongue,& doe ſo thze times & vſe gargarices.If one be tongue tied,there is vnder the tongue a ſtring the which muſt be cut when ỹ ſigne is not in the head noz in the thzote, & waſh then the mouth with white wine,oz with a little ſecke & water of plantaine and vſe Yeralogodion nimphitum oz Yera ſacra logoſti. Chil-dzen that cannot ſpeake vnto the time that they doe come to a certaine age,doth ſpeake the iii wozdes.Aua, Acca, Agon, Aua doth ſignifie father,Acca,doth ſignifie ioy oz mirth,Agon doth ſignifie dolour oz ſozrow,all infantes doeth ſpeake theſe wozdes if a man doe marke them, & what they doth ſignifie when they crye,I could neuer reade of it,if it doe ſignify any thing it is diſpleaſure oz not contented.

Trifera ſaraſonica,oz els Serpents fleſh eaten doth make and old man young,ſuch thinges is much vſed in Turkey & Thziſtentye in high countreys

VVEa is the Latin wozd. In Engliſh it is named a pellicle oz a ſkinne in the eye,the which doth couer a part of the eye named Chronea.

SOmnea is the Latin wozd.In Greeke it is named Enipnia. In Engliſh it is named dzeames.

The cauſe of this impediment.

This impediment doth come moſt commonly of weakenes

oz

or emptineſſe of the head, or elſe of ſuperfluous humours, or els of fantaſticalneſſe, or collucion, or illucions of the diuell, it may come alſo by God thorow the good Aungell or ſuch lyke matters: but ſpecially of fraction of the minde and extreame ſickneſſe doth happen to many men.

A remedy.

For this matter vſe Dormitary, and refraine from ſuch matters as ſhould bee the occaſion of ſuch matters, and bee not coſtiue. &c.

Thus endeth theſe bookes to the honor of the father, and the ſonne, and the holy ghoſt, to the profit of all poore men and women. &c

Amen.

THE first Chapter doth ſhew of the diſtemperaunce of the ſtomake. folio. 2
the 2 chapter doth ſhew of little fat graines in the browes. folio. eodem
the 3 chapter doth ſhew of hore and white haires. fol.eod
the 4 chapter doth ſhew of chafing vnder the eares. folio. eodem
the 5 chapter doth ſhew of Cartilages or greſteles. folio. eodem
the 6 chapter doth ſhew of ſurfit. folio.3
the 7 chapter doth ſhew of agnels in a mans feete. folio. eodem
the 8 chapter doth ſhew of a mans necke. fo.eo.
the 9 chapter doth ſhew of the piles or ſwelling in the foundement. fol eodem
the 10 chapter doth ſhew of a mans buttocke bones. fol.4
the 11 chapter doth ſhew of a demoniahe perſon which is poſſeſſed of the diuell. fol.eod
the 12 chapter doth ſhew of inuoluntary piſſing. fol.6
the 13 chapter doth ſhew of emunctory places. fol. 7
the 14 chapter doth ſhew of the paſsion of the Lyuer. fol.eo.
the 15 chapter doth ſhew of a mans weſand. fol. eodem
the 16 chapter doth ſhew of excoriacion. fol.eodem
the 17 chapter doth ſhew of eructuacions or belching. folio. eodem
the 18 chapter doth ſhew of ſpitting of blood thorow a cough folio. 8
the 19 chapter doth ſhew of kinde of fluxes. fol.eodem
the 20 chapter doth ſhew of werineſſe of a mans body. folio. eodem
the 21 chapter doth ſhew of a mans Iawes. fol. eodem
the 22 chapter doth ſhew of puſhes or wheales vnnaturall. folio. 9
the 23 chapter doth ſhew of a mans knee or knees. fol. eod
the 24 chapter doth ſhew of groſſneſſe. fol.eodem
the 25 chaper doth ſhew of a mans gummes. fol.eodem
the 26 chapter doth ſhew of opening and cloſing of the eyes. folio. eodem
the 27 chapter doth ſhew of the foure kindes of goute. folio. 10
the 28 chapter doth ſhew of a mans throte. fol. eodem
the 29 chapter doth ſhew of frantickneſſe. fol.eodem
the 30 chapter doth ſhew of a mans

a man's flanks or Share
The 31 Chapter doth shew of a man's bowels.
— 32 — — — — — — — an haire lisped person.
— 33 — — — — — — — — a man's side.
— 34 — — — — — — — — a kind of furious neese.
— 35 — — — — — — — — — — — Vomiting.
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— 40 — — — — — — — — the Fosophagon or the Mery.
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— 43 — — — — — — — the Kinds of madness.
— 44 — — — — — — — a pellicle named Miracke
— 45 — — — — — — the mesentery.
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— 48 — — — — — — — a sinew that is spruing.
— 49 — — — — — — — Yaning or gaping.
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